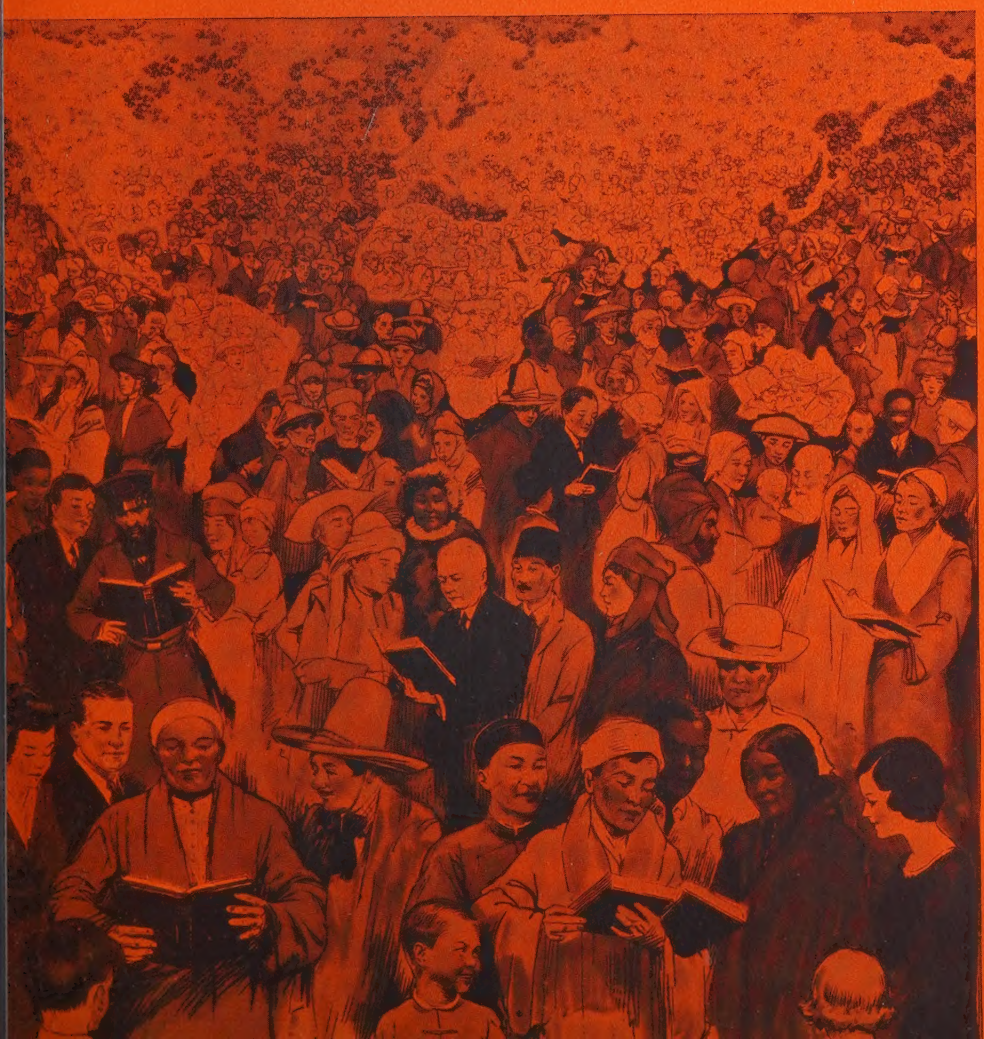
Evangelistic Number

WORLD CALL

FEBRUARY 1932



He Is Able!

A Ringing Affirmation of Faith

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The Disciples of Christ Grow!

New Membership Figures as found in the 1931 Year Book

TOTAL NUMBER OF CHURCHES IN THE WORLD		TOTAL WORLD MEMBERSHIP		TOTAL WORLD BIBLE SCHOOL ENROLLMENT	
1930	9,198	1930	1,670,436	1930	1,128,602
1931	9,123	1931	1,679,768	1931	1,134,772
Loss	75	Gain	9,332	Gain	6,170

Summary of Membership Figures for United States and Canada Only

State or Province	Number of Churches		Total Membership		Total Bible School Enrollment		Total Number of Ministers	
	1930	1931	1930	1931	1930	1931	1930	1931
Alabama	75	74	8,644	8,475	3,994	3,952	46	45
Arizona	19	20	3,349	3,474	1,573	2,487	21	21
Arkansas	162	158	17,165	17,245	10,039	10,307	91	91
California, North	76	80	17,232	15,577	14,114	12,496	114	114
California, South	124	126	38,187	37,078	32,801	28,478	249	253
Colorado	71	70	19,419	19,033	14,624	14,067	82	79
Delaware	1	1	137	139	175	175		1
District of Columbia	18	20	6,066	6,110	5,358	4,618		23
Florida	80	76	14,984	11,691	9,597	8,858	82	75
Georgia	152	153	17,465	14,145	7,297	8,403	98	84
Hawaii	2	2	341	216	315	335	2	3
Idaho, North	13	12	1,422	1,213	1,366	1,091	9	7
Idaho, South	20	20	4,958	5,106	4,313	4,180	25	17
Illinois	715	668	151,532	146,714	109,797	103,855	582	584
Indiana	715	713	162,833	165,105	114,287	116,957	747	744
Iowa	350	356	76,643	78,957	41,306	45,121	298	303
Kansas	376	372	84,757	82,826	66,765	65,924	325	323
Kentucky	808	810	140,507	139,180	78,648	77,724	555	566
Louisiana	41	43	6,315	5,760	4,107	3,207	31	29
Maryland	41	39	6,987	6,171	5,879	4,813		37
Michigan	116	110	18,361	18,173	15,130	14,873	97	99
Minnesota	47	49	7,799	8,330	6,153	5,470	50	50
Mississippi	100	94	8,016	9,840	4,961	4,094	65	56
Missouri	930	909	154,358	156,736	91,622	91,770	568	554
Montana	26	26	4,412	4,039	3,156	3,453	18	23
Nebraska	151	148	29,102	30,139	17,068	21,400	55	144
New England	16	15	2,321	2,191	1,486	1,149	78	95
New Jersey	3	3	739	727	326	437	11	6
New Mexico	21	18	2,584	3,418	2,098	2,876	24	21
New York	63	65	13,708	13,013	9,773	8,032	106	106
North Carolina	346	346	44,697	45,048	19,495	18,622	181	176
North Dakota	4	4	224	238	134	190	5	4
Ohio	508	497	129,743	129,376	107,589	106,369	477	491
Oklahoma	330	333	72,039	74,538	59,126	60,992	331	339
Oregon	131	135	23,885	23,360	4,449	18,698	170	154
Pennsylvania	178	178	38,295	38,255	27,545	27,630	168	162
South Carolina	64	63	3,955	4,540	1,898	2,175	41	35
South Dakota	23	22	2,666	2,547	2,022	2,034	24	19
Tennessee	197	196	28,760	28,864	18,370	17,860	213	200
Texas	514	513	88,144	87,540	60,164	54,777	442	422
Utah	3	3	476	424	420	250	2	3
Virginia	309	312	42,926	43,544	30,872	31,158	202	212
Washington, East	53	53	8,071	8,860	7,138	7,409	69	56
Washington, West	55	58	14,264	14,778	12,001	12,311	71	84
West Virginia	161	169	23,065	23,559	18,790	17,630	139	138
Wisconsin	35	39	3,555	3,958	3,278	2,643	20	26
Wyoming	13	8	1,440	1,391	1,540	1,391	11	10
Canada								
Alberta	9	9	727	791	898	844	11	11
British Columbia	1	1	87	87	83	81	2	2
Manitoba	5	5	564	541	559	576	5	6
New Brunswick	11	11	1,257	1,227	931	879	8	8
Nova Scotia	10	12	1,012	1,029	549	580	6	5
Ontario	27	29	3,194	3,156	1,848	1,887	32	29
Prince Edward Islar	10	10	946	946	349	333	12	9
Saskatchewan	4	5	344	336	334	295	7	7
Quebec								1
Totals	8,333	8,261	1,554,678	1,549,754	1,057,610	1,058,216	7,146	7,165

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV — *FEBRUARY, 1932* — *Number 2*

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Who's Who in This Issue

Cecil C. Carpenter is pastor of the Central Church of Peoria, Illinois. *Harry J. Hill* is pastor of the church at Redondo Beach, California, and chairman of the state board committee on evangelism. *Grant K. Lewis* is secretary in the home missions department of the United Society, coming from a similar position in the old American Christian Missionary Society. *E. K. Higdon* is a missionary of Disciples of Christ in the Philippine Islands. *Mrs. Ora L. Shepherd* is secretary in the missionary organizations' department of the United Society and *Joy F. Taylor* is secretary of missionary education. *Jesse M. Bader*, secretary of evangelism of the United Society, leaves on February 1 to become field secretary of evangelism under the Federal Council. *Mrs. Pearl Buck* is widely known as the author of *The Good Earth*. *James A. Crain* is secretary of the Board of Temperance and Social Welfare of Disciples of Christ and *John Ray Clarke* is connected with the Pension Fund. *Stephen J. Corey* is president of the United Society and *H. B. Holloway* is office manager of that organization.

The First Page

OUR cover is a reproduction of a poster issued by the American Bible Society, Astor Place, New York City. It symbolizes the evangelism of the entire world through an intelligent understanding of God's Word.

NO ONE is better fitted to say a word concerning the services of Jesse M. Bader than the man who has worked with him side by side ever since Mr. Bader first became identified with our national work. (See page 7.) Indeed, it was Grant K. Lewis who discovered Mr. Bader's peculiar penchant for evangelistic leadership and who more than any other one person is responsible for putting his ability at the disposal of the brotherhood. Across the years they have made a happy and well-balanced team, exemplifying the rich fellowship of kindred souls that is enjoyed by all who labor for a common cause.

IT IS gratifying to WORLD CALL to announce that with this issue the Pension Fund formally and officially becomes a member of the WORLD CALL family. Our welcome to this brotherhood agency is genuine and hearty as it has been a close friend and frequent guest in our pages ever since it outgrew its Ministerial Relief clothes and acquired an identity of its own. Since then its progress and plans have been kept before the brotherhood practically each month through our pages and now that it enters into full relationship, sharing our joys and our sorrows, we will have an even more intimate concern in the presentation of its work. The inclusion of the Pension Fund was effected at the last meeting of the WORLD CALL committee, the action being approved later by the Executive Committee of the United Society at its meeting on January 11. Thus WORLD CALL extends a little further the sphere of its interests, justifying the growing appreciation with which it is being received on all sides as an indispensable journal reflecting all of our major national brotherhood activities.

HERE is another evidence of WORLD CALL'S increasing popularity! When photographers sought out Butler University's new president, Dr. Walter Scott Athearn,

President Walter Scott Athearn

for a picture in connection with his formal inauguration on February 7, they found him with a copy of WORLD CALL in his hands. Of course it was the Education Number and there was a lively article about Butler's enterprising students in it, but all the same it is gratifying to know we have stormed the gates of the intelligentsia so successfully.

While the New Year brought us many bouquets, there is just one which we cannot refrain from passing on. It is from J. H. Goldner, pastor of the Euclid Avenue Church in Cleveland, the church which has headed the list in giving for many years. Dr. Goldner says: "Just this little note to tell you what I have had the impulse to tell you so often, and that is that WORLD CALL grows better and better all of the time. It is so readable and informing. It cannot help but appeal to all sorts and ages in our churches."

THE story on page 17 by Pearl S. Buck, author of *The Good Earth*, was written prior to the arrival in China of any shipments of American wheat. Since then, several boatloads of wheat have reached the scene of the flood, and have been distributed by the National Flood Relief Commission. Relief authorities have announced that the entire quantity of American wheat will not be sufficient to feed the millions of Chinese men, women and children who are victims of the flood which was the worst in China's history. Mrs. Buck sent this story for Flood Relief in China, constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief, U.S.A., with headquarters at 205 East Forty-second Street, New York City, to aid in bringing to the attention of the American public the real tragedy that has befallen the Chinese people and the need for extending mercy.

"IN WHAT number of WORLD CALL was that article on India which would fit in so well with our next missionary program?" A question easy to answer if you have the 1931 Index, which may be had for the asking. Write for your copy today. A Handy Binder may be had for $1.50 or a bound volume (heavy green buckram cloth) at $3.50.

WORLD CALL

VOLUME XIV FEBRUARY, 1932 NUMBER 2

Stark Realities!

By STEPHEN J. COREY

THE United Christian Missionary Society depends entirely on the gifts of the people for the support of its work. Being a large organization, with a good name and strong securities, it has been able to borrow in order to carry the large deficit and keep the work going during this difficult period. The following statement was made by the president of the Society at the Wichita Convention last October:

> The Society has been able to carry the load of debt and is now able to carry it; but the load must not be increased. A further decrease in receipts will mean an inevitable and immediate additional adjustment and hurt to the work, and possibly an appeal to the brotherhood to raise the deficit at once.

The Society has suffered a severe loss in receipts, especially during December, and we now face the necessity of readjustment. Further reductions in the work, which involves so many individuals and so much effort across the world, cannot be made quickly and it becomes necessary to handle the situation by deferring partial payments to missionaries and staff and for current expense items everywhere.

Receipts had fallen off severely last June and the budget of expenditures for 1931-32, beginning in July, was reduced $175,000 in order to base the payments on the receipts of last year. There has been a gradual decrease of receipts for the summer months, but since offerings are always light during these months, we have waited for December, our second largest receipt month of the year, to give the clue as to what the year might bring forth. The report of the treasurer tells us the result. The loss has been 15 per cent for the first six months of our missionary year, in all receipts, or about $70,000. The losses from churches and organizations have been a little over 13 per cent. This is a lower percentage of loss than that suffered in the business world, but it is severe.

Although our task is one with a strong element of faith in it, we cannot longer base our plans for the immediate future on great expectancies. Our hopes must be tempered by the realities that lie in our path. The future depends entirely on the offerings.

The United Society is just as solvent as a church or a family, but like a church or a family which comes upon hard times with greatly decreased income, we must adjust ourselves to the situation confronting us. We have come to the point where with so much income and so much credit at our disposal, we must bring our expenditures within the resources, and we must do it as we go. In other words, making allowance for all the flexibility possible in the carrying power of our credit, we can only pay out funds as we receive them. The holding of the enterprise intact depends on this. The situation has been placed plainly before the brotherhood, but the receipts so far this year have not been sufficient to pay the bills and carry the load.

While the credit of the Society is not exhausted, these are critical times when extreme care must be taken to maintain the strength and integrity of an organization like this, and it appears to be the part of wisdom to increase the deficit no farther. This is especially true since the next three months represent a time when certain obligations must be met which are inevitable and pressing. After careful study of the situation it appears necessary to defer one-half payments for January and February. Whether any further action of this kind is necessary during the year, will of course depend on how the churches send in the money for the work.

WE REALIZE that this is a time of exceptional suffering on the part of churches and individuals everywhere. It has been the feeling of the officers of the Society that both in connection with salary reduction last July and the present decision concerning deferred payments, we cannot do otherwise than identify ourselves with the supporters of the work in these days of anxiety and distress. We have been placed in a position of leadership in the missionary movement and as servants of the cause are vitally interested in the work and its continuance. The deferring of payments on salaries will work a very great hardship on many, especially those in the missionary field at home and abroad. We wish that these and especially the native workers might be spared this sacrifice. These brethren of other races are living on pitifully small stipends and are unable because of the very nature of

(*Continued on page 24.*)

High Thinking for Hard Times

WHAT an hour for us to approach our self-denial period! The situation in which the United Christian Missionary Society finds itself, as outlined by President Corey on the preceding page, is similar to nothing that has ever confronted our people before. The word that comes of the action of the Executive Committee at its January meeting puts to the test every spark of loyalty in our souls to the great work that our fathers established. We hear many stories from the business world of personal hardships that are met heroically, but in practically all cases they are hardships that could not be avoided. At the headquarters in Indianapolis the workers voluntarily recommended that one-half of all payments, which of course includes their own salaries, already shamefully meager and already materially reduced this year, as well as the salaries of all workers around the world, be withheld for two months in an effort to avoid serious retrenchment in the work itself. What a thundering sermon this single act sends ringing across the brotherhood! Coming as it does on the eve of our self-denial period it should send every one of us to our knees in humility and shame that we have allowed such a condition to come to pass in the work which God committed to our keeping. This year, hard-pressed as we all are, should see us bringing to the altar gifts of real self-denial, given not out of our vanished surpluses but out of sacrifice, as we haltingly come at last to the blinding truth that spiritual things are alone real and lasting.

The first Sunday in March, Foreign Missions Day, gives us an opportunity to demonstrate our concern for this work which is suffering so acutely, and the Self-Denial Period which follows, leading up to Easter, should change materially the complexion of our missionary treasuries.

"And This, Also, Will Pass"

IT IS a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is a universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy and of charity—no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

The complexion of every country and of the world rests at last upon the character of individuals. If men are false and timid, affairs, the course of events, are tainted by the cowardice and falsehood. It is every man's business, therefore, to keep his heart and his hands clean—to be brave and hopeful and very humble. Extravagance, vanity, the lust of luxury, are crimes in the men of today. At home we shall have direct appeals to our sympathy in the swarms of honest laborers for whom there is no work. Abroad, the appeal will be more indirect, in the extremity of a friend and ally.

Good friends! let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In times of peril we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed and beloved as a great light in darkness.

—From an editorial in *Harper's Weekly,* Oct. 10, 1857.

The Pope on Unity

ON CHRISTMAS Day Pope Pius XI released an encyclical entitled "Lux Veritatis," appealing for the unity of Christendom. The occasion was the 1500th anniversary of the Council of Ephesus, which condemned Nestorius for his opposition to the worship of the Virgin Mary. The Pope attempts to argue the case for recognition of papal authority over the church by asserting that when Nestorius, bishop of Constantinople, began his opposition to the practice of worshiping the Virgin Mary, both he and Cyril, patriarch of Alexandria, his ecclesiastical superior and chief antagonist, recognized the authority of the Bishop of Rome in all matters of doctrine. Judged solely on the side of historicity of the events which the pope cites, he makes a plausible case for himself, but those who are accustomed to read church history with a critical instinct for motives and considerations which often moved papal councils, the argument loses much of its plausibility. His entire argument is built upon principles which Protestants regard as fallacious. They are not willing to admit his major premise that there was universal recognition of papal authority as early as A.D 431. Nor can they admit his minor premise that because both pope and council accepted the doctrine of the worship of the Virgin Mary, it is therefore binding Christian doctrine. Neither are they willing to admit the conclusion that because papal authority and Mariolatry was recognized by the Council of Ephesus it is valid Christian teaching for today. One section of Protestantism would go far behind A.D. 431 for its authority in religious matters, while still another would consider both as entirely secondary to

the authority which Jesus exercises over human experience in our own day. It is safe to say that the pope's proposal for Christian union is offered at too high a price in intelligence and gives too little in return to appeal to those not blinded by tradition and authority.

Teaching for the Future

SOME strong words are spoken in this issue concerning the importance of nurturing the souls of children, words to which we are happy to give emphasis.

But there is more than meets the eye in this regard. It has been estimated that three-fourths of the financial support of church work comes from people past sixty. However splendid their contribution has been and is, the fact remains that they are a disappearing group. In another decade or two only their generous bequests and annuities will remain with us.

Disciples of Christ have suffered long from an attitude of apathy regarding stewardship. Not only has an apologetic tone generally characterized our mention of the topic but we have felt little sense of chagrin at our indifference.

Right now, when few of us have any surplus wealth, the time is opportune to write on the hearts of oncoming Christians the permanent place giving holds in Christian living, a place that transcends any immediate circumstances. Out of necessity we can best learn to share. And it is not only timely but expedient that such teaching be written into our evangelistic program, for unless the church can furnish successors to the contributors of today, a steadily decreasing program of work confronts us.

The Rainbow Day

FEBRUARY 14, 1932, will witness the tenth celebration of Race Relations Sunday—a day when in hundreds of communities throughout the country men and women, young people and children of all races are asked to meet together not as Nordics or Negroes, Orientals or Hebrews but as children of one Heavenly Father, making a rainbow of the races.

A significant feature of the material being offered for use in the observance of the day is the message of the churches. While emphasizing the Christian ideal in race relations the message does not confine itself to general pronouncements but outlines concrete steps which the churches should take toward the "Great Society visualized in the Kingdom of God." Some of the pertinent recommendations are that special attention, in the present economic crisis, be given to the needs of handicapped racial groups in the making of plans, the distribution of benefits and the sharing of responsibilities; that minority racial groups be integrated as fully as possible into the existing community activities; that church members create public opinion in support of legal justice and fair play; that churches seek to break down the racial barriers within their own organizations and emphasize education in Christian race relations in church schools.

Whether churches observe the day, as such, or not, the burden of this message is not peculiar to any season and should be borne in upon the hearts of all Christians.

Let God Do It

THERE are three means whereby God works through men, and men in turn achieve the will of God. These are prayer, thought and work. Each operates in its own sphere but is dependent on the other two. Prayer was never intended to displace thinking or effort. Wisdom is useless without consecration and action. Work is futile unless guided by intelligence and devotion.

God has strangely honored humanity in trusting men to do his will on earth. It pleases him to save the world by the foolishness of preaching. His kingdom is to be built not by direct divine force but by the devotion, wisdom and action of his followers.

This being true, the Christian cannot shift responsibility by facing any problem of the church with a complacent, "God will do it." Platitudes are easier than action. It is far easier to say, "God will take care of you," than to provide a basket of food.

It is a false devotion that leads us to say, "Let God do it," if we mean thus to free ourselves of responsibility to do our part to the last limit of human possibility. If, on the other hand, we recognize the fact that God works through human agencies, we will dignify what we attempt for him, and become aware that by praying, thinking and working we may place ourselves so at his disposal that he may use us to accomplish the tasks that we are so ready to leave to him.

Probably nowhere in the life of the church have we been so tempted to shift responsibility to God as in providing for the ministry. It has been customary to permit God to care for the ministers, fill their mouths with words and provide for them in the day when they can no longer serve the church.

The Pension movement came into being as a direct result of the quickened conscience of our people regarding the ministry. The movement is intended to solve rightly and for all time the problems of old age, disability and death in our ministry.

In a single year the Pension Fund has become a reality. Over a third of a million dollars was paid by ministers and churches in dues the first year, and $3,400,000 has been provided by the brotherhood toward the $8,000,000 Prior Service Fund. None of this could have been accomplished except as a great brotherhood placed itself in the hands of God through prayer, thought and action to "Let God do it."

Jesse M. Bader

For a decade, as we have thought of evangelism among Disciples of Christ, we have thought of Jesse M. Bader. From now on, when we think of evangelism among the churches of America, we will think of the same man. He has made a unique contribution to our own evangelistic history and as he goes to the Federal Council we wish for him the same eminent and gratifying experience in this wider field.

—STEPHEN J. COREY.

Jesse Moren Bader

An Appreciation

By GRANT K. LEWIS

UPON Disciples of Christ a great honor has been bestowed. Again one of our leaders has been called to an outstanding post of service by the allied forces of Christendom. Jesse M. Bader has been chosen to serve as field secretary to the Commission on Evangelism of the Federal Council of Churches of Christ in America.

This is notable when one recalls the attitude of former days when Disciples of Christ were severely criticized, particularly for their evangelism which seemed zealous to "proselyte," appeared to be bereft of the Holy Spirit, legalistic, and to deny the spiritual process of regeneration. How times have changed! Probably the Disciples themselves have changed. At any rate they are better understood and also it is quite likely the Christian world has studied to good effect the teaching of the Acts of the Apostles which has much to say about evangelism. In Mr. Bader's personality, experience and message, he represents the evangelistic temper of the communion which trained him and now sends him forth as an apostle of the gospel for the interdenominational forces of North America.

In 1919 the American Christian Missionary Society after much consideration decided that a great service to our churches could be rendered by a man who would give himself to the cause of evangelism. His was to become a voice to inspire, direct and organize the spirit of evangelism. A modern method, technique and literature were needed. Professional evangelism was disparaged and pastors needed stimulation and guidance in evangelistic endeavor. Where was the man?

At that time the ascendency of a new star was noted toward the western horizon. A young man, pastor of the church at Atchison, Kansas, was meeting with remarkable success along evangelistic lines. He was asked by the state missionary society to lead a statewide campaign. This was called the "Each One Win One" campaign and was so successful that the eyes of the brotherhood focused upon the young leader. The American Christian Missionary Society corresponded with him. Finally I was sent for conference with the Jackson Avenue Church board at Kansas City, Missouri, of which church Mr. Bader was then pastor. Until midnight we talked with the church board, asking the release of Mr. Bader that he might become national secretary of evangelism. Finally the church reluctantly gave consent for part-time service, and in the spring of 1920 Mr. Bader began his work. An office was opened in the Railway Exchange Building at Kansas City. By fall the entire brotherhood had become interested in his work and program. The International Convention resolved to carry on "a five-year program to win a million," and Mr. Bader moved to St. Louis and when the United Christian Missionary Society was organized in August, 1920, he became its secretary of evangelism.

For twelve years Mr. Bader has served all the churches in this capacity. Among the elements contributing to his success are: First, his faith in the gospel. His richest heritage is the common faith of our fathers. His preaching possesses no foibles, fancies or fads. He rides no hobbyhorses. He personifies the axiom, "In faith—unity; in opinions—liberty; in all things—love."

Second, his pleasing personality. He wins friends and holds them. Democratic in attitude, he is at home with everyone. He aims to please and help all whom he meets.

Third, his organizing ability. It is one thing to possess an idea or outline a program, and quite another to give it body and form and send it out to accomplish real deeds in human life. Mr. Bader has been able to embody the spirit of evangelism in flesh and blood and see it realize results in many additions to the churches. He has called evangelistic conferences in county, district, state and regional areas; discussed methods, objectives, ideals; and then sent the preachers out to the churches fired with a new zeal to evangelize. He reorganized the National Evangelistic Association and used it as "a loud speaker" in the broadcast of the spirit of evangelism.

Fourth, his genius for promotion. In this regard he is to the manor born. He can put an entire chapter into a paragraph. He is gifted as a phrase-maker. He freely employs "apt alliteration's artful aid."

RELUCTANTLY do we release him for this larger service to Protestantism, although we gladly make the sacrifice for the sake of the Universal Church. The Federal Council of Churches of Christ is probably the greatest of modern agencies for the development of cooperation and unity among the churches. Mr. Bader's work will be a distinct contribution to this cause, greatly enhancing the confidence and good will of a growing constituency.

Mr. Bader enters upon his duties at once. He will retain his place as secretary of the World Convention of the Disciples of Christ, and will continue his leadership of our evangelism until Easter.

Building for an Intelligent Tomorrow

By CECIL C. CARPENTER

IT HAS always been difficult to get the children of the Junior and Intermediate age to unite with the church understandingly. They have been asked to confess Christ on decision day, and other special occasions, without a very definite knowledge on their part of what is involved in joining the church. The result has been that the average child has no sense of loyalty to the church and its services and he has not functioned well as a member of the organization. He still maintains his Bible school loyalties but joining the church has not made much of a change in his attitude toward it.

To remedy this condition, in evangelizing the young people of Central Church, Peoria, Illinois, we determined to teach them, as fully as possible, the meaning of church membership. Several years ago we commenced getting the children together on the six Saturday afternoons before Easter, to instruct them as fully as we could regarding the obligations they were assuming when they became Christians and to give them some idea of the process by which they entered the church. The children meet for thirty minutes each Saturday afternoon. They study the church, the ordinances, the obligation of each Christian to attend the worship services on the Lord's Day and to assume some definite financial relation to the kingdom. Following this period of study they are taken to the social room where Hubert L. Barnett, director of religious education, and his helpers give them an hour of games, manual training work with some project work.

We begin our class work with the statement that we are going to write a book of six chapters concerning the subjects we will discuss. The children are guided in their thinking, but their suggestions are given consideration and, if acceptable to teacher and students, are included in the chapter upon which we are working at the time. At the end of the series of meetings the chapters are printed into a book on the mimeograph and distributed to the students that they may have a copy of the book they have helped to write. The six chapters of the book cover the church, its name, purpose, organization, ordinances, and what it means to become a part of the body of Christ.

When we come to the study of baptism the children are taken into the auditorium and grouped about the baptistry. One of the children is taken into the baptistry with the minister and with him a demonstration is made as to how to enter the pool, the act of baptism itself and how to leave the baptistry when the ordinance has been administered. After this explanation and demonstration the young people are urged to ask questions. They will want to know how the pool is filled, how it is heated and how the water is drained from the baptistry after the service is completed and many other little things that may be puzzling to them. In this way we satisfy all their curiosity about the mechanics of the ordinance, their fear is all removed and when they are baptized none of these things distract their minds from the ceremony itself, and they can enter intelligently into the significance of the act.

The same plan is followed in the lesson about the Lord's Supper. The table is set, just as it is on Sunday morning, and the children are gathered about it in the auditorium where they will partake regularly when they become members of the church. Two boys take the seats of the elders and others take the places of the deacons. Then the meaning of the Supper is explained and they are acquainted with the significance of the bread and wine and shown how the service is conducted.

THE last Saturday afternoon we discuss the meaning of membership in the church. The duty of regularity at the services of the church is impressed upon them and they are led to discuss the things they think a good Christian ought to do and how he ought to live. Following this, lesson cards are distributed and all who will confess Christ the following Sunday morning are urged to sign them.

We have found it a good policy to urge the young people, who are already members of the church, to attend the class and take the studies again for it confirms them in the impressions already formed, and refreshes their minds regarding the obligations they have assumed as members of the church.

As soon as the children are baptized they are given baptismal certificates and mailed a personal letter signed by the minister expressing the pleasure of the church in having them as members. A pledge card is enclosed for their signature and they are urged to return it the following Sunday morning and receive a box of envelopes in which to make their payments.

We have found that the results of this method of dealing with our boys and girls have more than justified the expenditure of time and energy and it has become a regular part of the evangelistic program of the church.

Southern California Plans for Easter

With a United Campaign Among the Churches

By HARRY J. HILL

RECENTLY Shailer Mathews said, "Religious revivals invariably spring from conditions which prove the treachery of trust in material things alone." Such conditions prevail today throughout the whole world. They maintain even in this great nation of America and it is the part of Christian statesmen to recognize the opportunities which come through them to the church. In Southern California the challenge of the hour is being met by a "Forward Movement Campaign" of evangelism among all the churches.

The Christian Missionary Society of Southern California has always had a strong program of evangelism under the leadership of its state secretaries and state evangelists. With the loaning of our state evangelist, Arthur Ritchey, to the Pension Fund last year, the ministers and churches took up the extra responsibilities.

A committee first presented a tentative program for this campaign to the September Southern California Ministers' Meeting. This group worked it over and adopted it. The October "Retreat" in the mountains made it the chief topic for discussion. T. W. Grafton led the preparation of the ministers in four addresses on "Building the Minister," "Building the Congregation," "Building the Membership" and "Building the Bible School."

With the pastors unanimously behind the program, steps were taken to prepare them and their churches for an effort great enough to match the hour. At every ministers' meeting, at the One-Day Conventions and every other group gathering, evangelism has been stressed. Through letters from the state office every church has been urged and helped in working out its own program to harmonize as much as possible with the general plan. Prospect lists are being built up, study classes are being conducted, personal workers organized and trained, goals set for additions and every department of the churches enlisted. November and December were "Guest" and "Loyalty" months. Prayer and worship have been emphasized. The Week of Prayer is being observed in January, centered about four studies on loyalty to the Word, loyalty to God, loyalty to the church and loyalty to the brotherhood. The final step in preparation will be an evangelistic conference for all church leaders, held the second week in February.

On March 6, Jesse M. Bader, our national secretary of evangelism, will arrive to lead us in the final weeks before the culmination on Easter Sunday. Each day of the week of March 6 to 13 regional rallies will be held for the workers of the various districts. These will be picked workers from all the churches who will lead in the "home visitation" plan and in the pre-Easter revivals. It is to be a week of cottage prayer-meetings and final organization of the forces in the local churches. On Sunday, March 13, all the workers will gather in a great mass meeting for prayer and consecration. The week of March 13-20 will be spent in home visitation evangelism in every church. Going out two by two into the places of business and into the homes, souls will be won for Christ and the church. If possible, it will be arranged for Mr. Bader to give radio messages or speak in a downtown theater in the great metropolitan area of Los Angeles.

SUNDAY, March 20, will be "Decision Day" in the Bible school and "Membership Day" in the church services. Those who made their decisions during the week of personal work will come to take fellowship with the church that day. With the cooperation of all the churches, it is expected the day will be one of the greatest inspirations ever presented to the cause of Christ in Southern California. The days of March 20-27 leading up to Easter will see a meeting held in every church. We are planning and praying that there may be no exceptions and that the whole church will go forward to a glorious victory and climax on Easter.

Easter will dawn with a sunrise prayer meeting in all the churches. It will be a day of "bringing in the sheaves" when the last possible soul will be won for our Lord.

From Easter to Pentecost the work will continue. More meetings will be held. The slow sectors will be brought up to victory. The forces will be organized to hold the newly won ground. "New Converts Classes" will be conducted to train the new Christians, and Pentecost, May 15, will be another day of victory with the largest attendance at Bible school and at the Lord's Table as the goal for every church. "Every Member at the Lord's Supper" will be the natural result of seven weeks of purposeful preaching.

But the Forward Movement Campaign will not end with Pentecost. It is working along a definite program for a continuous advance through the spring and summer. The needs of our day and generation demand that we go forward. No retreating!

"He Is Able!"

By JESSE M. BADER

CHRIST is able to save. This is a great affirmation. No doubt is expressed here in these five words. It is a statement born of a conviction. Someone has said that a conviction is something that makes a convict out of you. It holds you fast, imprisons you and won't let you go. Principal P. T. Forsyth once said that the prophets of old responded to the summons with the quick answer, "Here am I"; but the modern prophet often speaks out of confusion and despair and asks, "Where am I?" It was Phillips Brooks who counseled, saying, "Be sure of God and yourself and of the love between your soul and his, and then shrink from no changefulness, cling to no present, be ready for new skies, new tasks, new truths."

It is said of Mozart that when he played he brought angels down; and of Beethoven that his music lifted mortals up. Christ is able to do both. He is our Jacob's ladder—man's way to God and God's way to man. He is the condescension of divinity and the exaltation of humanity.

We are amazed when men are able to take rags and out of them make beautiful writing paper. We are surprised to see men able to change black sticky tar, by chemical processes, into the most brilliant colored dyes. We are astonished to see the lily's ability to change the dirt by its wizard plant chemistry, over into its beautiful white petals. All this is wonderful. But these wonders are not to be compared to Christ's ability to take the heart of a child and through the passing years fashion it into his likeness and put into its mind his thoughts and attitudes.

Ours is a physically sick world. Julian Huxley said recently that half of the world's population is permanently below par. Bishop Lambuth expresses the opinion that two-thirds of the human race are in need of medical relief. Millions wait for physical salvation.

Ours is a groping world. There is illiteracy among the backward races that is appalling. They live in darkness and superstition. Over 90 per cent of India's multitudes can neither read nor write; 60 per cent of Mexico is illiterate. Millions living in our world wait for intellectual salvation.

Ours is a hungry world. There are lengthening bread lines everywhere. Millions in many lands go to bed hungry every night not knowing what it is to have their hunger fully satisfied. They wait for economic salvation.

Ours is a sinful world. The daily papers give us striking pictures of man's inhumanity to man and show us the exceeding sinfulness of sin. Sin is here and it is everywhere.

Jesus is the answer to all the world's needs. He and he alone has the power to save man physically, mentally, socially and spiritually. He was able to save to the uttermost when he walked over the hills and through the valleys of Palestine. He was able to bring his uttermost salvation to multitudes in the days of the early church during the first century. The same Christ and the same gospel message are ours for this hectic, confused and serious day.

Christ thought in terms of the whole world, but he never overlooked the individual. He had time for one person. He had time for Zaccheus, bringing salvation to his house. He had time for the Samaritan woman at Jacob's well, speaking with her about the water of life. Andrew finds Jesus and then introduces his brother, Simon Peter, to him, and this impetuous unstable heart is saved to a great service. Perhaps the best way to save all the world in time is to save one person at a time.

D. L. MOODY was a young man when he accepted Christ. He was saved to the uttermost for he was used during his lifetime to win a million souls for Christ. A young man accepted Christ while a student in college. He offered to serve wherever Christ should lead. Today he is Dr. Wilfred Grenfell, medical missionary to the fisher folk of Labrador. To read the book *Twice Born Men* by Begbie and the *Everlasting Mercy* by Masefield is to get a fresh conception of Christ's wondrous ability to save individuals who have lapsed into the moral depths. To read the stories of their conversions is to be reminded of the bits of art glass that were thrown away by the artist as of no value. But along came another artist one day who picked up these discarded pieces and patiently fitted them together to make an exquisite art window which was placed in a great cathedral. No one is hopeless if Christ can be given a chance. He can take hate out of a heart and plant forgiveness and love there. He can save men from vice and viciousness to purity and gentleness. He can make the dishonest, honest and the morally weak, spiritually strong. He is the wonder worker in the realm of the human heart. As we approach Easter and Pentecost every preacher and every worker in the church needs a fresh conviction concerning Jesus' power to save the individual.

Christ is able to save the church. In him is life

and he imparts this life to his church. It is a fact of history that the renewal of the church's life has never come from without but always from within.

Well might the church ask the question of the Philippian jailor when he said, "Sirs, what must I do to be saved?" The same answer would not be given to the church that Paul gave to the keeper of the prison on that eventful night. Perhaps the answer to the church would be something like this, "Oh, Church of Christ, if you would save yourself, be busy in the salvation of others." Two men were lost one day in a blinding snowstorm. They became numb with the cold. One of them lay down in the snow to die. His companion began to rub and jerk and slap him to put warmth into his body. After awhile he was restored. As they continued on their journey the man suddenly realized that by putting warmth into his friend's body he had put warmth in his own body. In other words, by saving another, he had thereby saved himself.

As the church keeps aggressive in her world evangelistic and missionary program under the leadership of Christ, seeking to save the world, she thereby saves herself. When she inverts her torch, forgets her world mission and the divine commission and becomes smug and complacent, it is then that the germs of disease and death begin their devastating work. Her best defensive is an offensive.

The church is divided. He is able to unite it. It is in unity that there is salvation. It is only in him that the divisions can be healed and through him that the oneness of his followers may be realized, according to his prayer. He is able to drive out suspicions, unbrotherliness, mistrust and discord. In their places he is able to bring trust, brotherliness, cooperation, understanding and harmony.

He is able to save society. Some doubt this. But to those who believe him and are working with him in the building of a new world, they share his deathless dream of a Kingdom of Heaven on earth. It may be delayed, it may be hindered, but it will come to this earth as surely as the tides come in.

"Still, as of old, men by themselves are priced; for thirty pieces Judus sold himself, not Christ"

Rufus M. Jones of Haverford College said at the Jerusalem Conference: "No student of the deeper problems of life can very well fail to see that the greatest rival of Christianity in the world today is not Mohammedanism, Buddhism or Hinduism, but a world-wide secular way of life and interpretation of the nature of things. After all, the real struggle that is on today is between materialism and a spiritual interpretation of the universe." Jesus is able to save to the uttermost in this struggle and will.

One day they said to Jesus, "Why art thou come to torment us—what have we to do with thee?" Had you ever thought of Jesus as a tormentor? As long as something is wrong, Jesus torments men. He never lets them alone until that wrong is righted. Slavery was wrong. He never let up until men eradicated slavery. The saloon was wrong. He never let up until America outlawed it. He is keeping after us until we complete the task everywhere upon the face of the earth. War is wrong. He will keep at us until we drive war from the earth. Race hatred is wrong. He will torment us until this monster is no more and world brotherhood shall sit in its place, and love be enthroned as King.

Not in a long time have the followers of the Christ had more sobering moments than these that are upon us. With political and economic conditions as they are in our land and others, with 8,000,000 unemployed in the United States and with the long bread lines before the community kitchens and the longer and lengthening bread line before our churches hungry for the bread of life, who can be indifferent, complacent and inactive? With two-thirds of our world members of no church, Jewish, Catholic or Protestant, who of us dares be unconcerned or selfish?

The Master is on trial today. The world is saying, "What then shall I do with Jesus?" Shall he by any indifference of ours be crucified afresh and put to an open shame, or shall he through our devotion and love for him, be proclaimed as the one who is able to save unto the uttermost them that come unto God through him?

Matching the Hour With Evangelism

ANOTHER pre-Easter season is at hand. What has come to be the most aggressive period of evangelism is again before the churches. There has not been in the last decade and perhaps may not be for some time to come, so many valid and urgent reasons for immediate and serious evangelistic efforts. Doors seem to be off their hinges in every community for the preaching of the evangel and the winning of others to Christ. The question seems to be, whether the pastors and churches will put first things first, in these trying and testing times in order to deepen the spiritual life of the members and also sound a clarion call to those unreached for Christ to enter upon a discipleship with him.

The program for the period leading up to Easter, March 27, and then on to Pentecost, May 15, as outlined by Jesse M. Bader, is built around the following:

Survey the field
Select the Evangelistic Committee
Stir the church
Send out the workers
Share Christ with others
Save the lost
Shepherd the flock

One of the first concerns in any evangelistic advance is for the deepening of the spiritual life of the present church membership. To this end it is hoped that each congregation will follow the devotional studies decided upon and found in the program. This outline calls for the reading of a chapter daily from the Gospel of John beginning February 1 and continuing until February 21. Following this, the plan calls for the use of the "Fellowship of Prayer" booklet from February 21 until Easter. During the period of fifty days from Easter to Pentecost, it is recommended that the daily reading be in Luke and Acts. There are fifty chapters and fifty days.

Another high point in the program is the observance of Decision Days in the Sunday school on March 20 and 27. To help in the preparation for these days, a series of five four-minute talks have been prepared. These have been sent to the Sunday school superintendents.

The pastor's instruction class is to receive added emphasis during this season. More and more our pastors are getting together into a special class, all the boys and girls who are old enough to make their public confession of faith, instructing them in such a way that they will understand more perfectly the decision they are to make. It is by this plan that a larger number of boys and girls may be reached.

The personal element in evangelism has always been an indispensable factor in evangelism. It has been so from the day that Andrew found his brother Simon and introduced him to Christ. The greatest art and the most important one for any Christian to engage in is the art of soul winning. A week between now and Pentecost may well be set aside by every congregation, when a group of carefully selected workers will be sent out to interview their friends and neighbors and to secure their decision for Christ. The "Each One Win One" plan is still effective.

These are days when many revival meetings will be held. Evangelists and singers will be busy until Pentecost in helping the churches. Many pastors will not only hold home-force meetings for their own congregations, but they will hold a meeting for another church. Texas has been following this plan for several months and the pastors of the state have held many volunteer meetings, adding many new members to the churches and also reviving the congregations where the meetings are held. There is a large place yet for the night by night evangelistic meeting, with good gospel singing, warm evangelistic preaching and faithful personal work. There have been many revivals held during the last few months, reporting some unusual results in reviving the churches, adding new members and bringing a new moral tone to the community.

A Sunrise Prayer Meeting program is being prepared for the use of the churches on Easter morning. It is suggested that on the Thursday evening before Easter, every congregation plan to hold a communion service. Many congregations have been doing this for some years now.

IT IS hoped that there will be no retarding of effort in Evangelism following Easter, but that the pastors and churches will push on vigorously to Pentecost, May 15. In this period of fifty days special emphasis is needed in the care and culture of the new members. It is suggested that the new members be put into a pastor's class for further instruction in the meaning of church membership. This class should be composed of new members only and meet once each week for the seven weeks.

Evangelism, vigorously and persistently followed in these days will help to lift the church, and the whole country in fact, out of any moral and spiritual depression in which we find ourselves.

Faith, Repentance, Baptism

A Pastor Discusses Their Place in Christian Teaching

Dear Howard:

AND SO you thought I'd be shocked to have you question whether first principles—faith, repentance and baptism—have a place in a ministry today! Well, I've learned to be a bit sparing of my shocks. They are too costly for lavish indulgence, and I have learned that most of them are not worth while.

There are three important things to consider before I begin to worry about you and your future ministry. First, is first principles themselves, what they are and what they mean. Next is your training and your intellectual viewpoint. Then there is your attitude to life and to your people.

Let the last be first for our attention. You regard life seriously and love your people. That is a good start. So far I have no reason for panic. Then your education. For the last eleven years that has been your chief interest in life, and properly so. High school, college and seminary years are concentrated on intellectual interests. It is normal for you to emerge with some bias in that direction. Being normal now, it is quite possible for you to react normally to the better balanced circumstances in which you are to live as a minister. Right there comes the saving quality of your love for people. I trust the two interests, in people and in things of the mind, to work out a combination of power for a great ministry. Such a combination will be able to appraise wisely first principles, their future and their usefulness in a Christian ministry.

After eleven years of intellectual soaring in the realm of electrons and logarithms and neuroses and atoms and cosecants and motivation and all the rest, it is a bit hard to come again to such ancient words as faith, repentance and baptism. So we shall have to think a bit of this third consideration—the place and worth of these first principles. The task of a Christian minister is to introduce people, all sorts of people, to God and lead them to walk steadily with him in a long journey. The minister is a teacher of life, and the question is not whether these things thrill the teacher but whether they help the pupil. Please keep that in mind. It is vital to our thinking. The teacher of mathematics does not find the multiplication table thrilling. He finds it indispensable to mathematical achievement.

A pupil wishes to be an architect. Impatient of the petty "twice two's four," he would rise at once to the heights. He would build a great cathedral, a symphony in stone, which would sing the songs of angels into the very hearts of men. On the way up to the heights of architectural artistry he must pass through the dreary and monotonous plains of multiplication.

Now look at the application of this figure. The minister is building redeemed souls into the temple of the Most High. To do this he must induce them to make a choice and to act in accordance with it. It is healthy to follow impression with expression. That is college lore. A definite decision is made vital by an overt act. A compact is the stronger when men "shake" on it. Let me show you how this scientific technic helps the soul winner.

I have always done much house to house evangelism in my ministry. At first it was my habit to talk to prospective Christians of the righteous claims of God, the propriety of building up a Christian home and other things of that sort. They always agreed with me perfectly, but did nothing about it. I was saying right things, true things, but I was not getting decisions. Gradually I learned to speak to such people something like this: "We expect a number of people to confess their faith next Sunday. The way we do that is . . ." and then I explained the invitation, the hymn, the confession, and assured them that there was no complicated ritual, that I would guide them through the process without embarrassment to them and urged that we appoint the next Sunday as the definite time to do these definite things which would launch them on the actual beginning of the Christian life. Simple, you say, and not very spiritual. Certainly. But why not? These people are beginners. First principles are suited to them. What they need now is not confusing disquisitions on the profound spiritual mysteries. You do not expound logarithms to the primary class.

As a winner and shepherd of souls you simply must be interested in your primary class. It is precisely for their sakes that you have had your higher training. Of course the multiplication table has lost its thrill for you, but you must never lose your interest in the primary class. You are a faithful teacher and shepherd if you are interested in whatever is good for them.

Would you like me to write you my conception of the fitness of the "steps in conversion" for the needs of beginners? Meanwhile, love those who are babes in the family of God and seek diligently those who are not far from the kingdom. Bring them in.

Your hopeful mentor,

Ecclesiasticus

Today's Experiences Reflec

The training of the child of today determines the cast of the shadow of the man. The men of today in their weakness and in their strength were the boys of yesterday.

In fitting our children for successful careers, we try to give them every possible opportunity for the development of their personalities. We feel it a duty and privilege to place our children in the best of schools. We consult the doctor who guards their health, but because of the intangibility of spiritual values we are indifferent and lax about the development of the finer things—things that make life beautiful. The training of the men of tomorrow must be a planned, consistent, and persistent program for today. It is our privilege to determine the cast of tomorrow's shadow through our opportunity of leadership with the boys and girls of today.

Tomorrow's Way and Destiny

The task in religious education and evangelism among children is concerned with long reaches of time. We are not only concerned with today, but with the multiple days that make a life. As teachers and parents we need to see life complete and full. Our vision must encompass life, the Alpha and Omega. Our concern is not with the breadth and the depth of the sea of life, but with the staunchness of the craft launched and its destination. Our concern is not with origins but futures. Our purpose is to fashion life as it is committed to us. Ours is to determine origins in the future.

The church must be shocked out of its smug complacency. Its shadow will be cast by its childhood and youth of today. Its present-day program will extend beyond the confines of today and determine the church of tomorrow.

—Virgil A. Sly.

"Call Joshua—"

The Indigenous Church in the Philippines Will Carry On

By E. K. HIGDON

ALL kinds of speculation regarding the future followed the cabled announcement that withdrawal of the Mission of the Disciples of Christ from the Philippines had become necessary. How many missionaries would remain? How long would the others stay? What would be done with Mission property? Would financial support be withdrawn entirely and almost immediately?

There was not sufficient information upon which to base answers to all these inquiries but one question frequently raised was right to the point. It was, to what extent are the Disciples of Christ prepared for the withdrawal of the Mission and the Filipinization of their work? While there may be differences of opinion about the effectiveness of the preparations for such an event, the reality and character of those preparations are a matter of record.

In common with other missions here, the Christian Mission from the beginning has considered itself only a temporary organization working to plant and nurture churches and other Christian institutions. Dr. Frank C. Laubach evaluating the work of this mission six years ago said in his book, *The People of the Philippines*: "The Disciples have exceeded all other churches in the amount of power given the indigenous churches."

Since that time progress in the nationalization of the work initiated by the Mission has gone steadily forward. In 1927 the Mission Convention passed a resolution authorizing the reorganization of administration in such a way as to make the existence of the Mission increasingly unnecessary. During the next three years a strong representative group of Filipinos and Americans spent hours of serious study in working out details of the plan. About a year ago, the Mission approved the results of their labors.

In line with some of the principles set forth in this new plan, certain further steps toward Filipinization have been taken within the last twelve months. The evangelistic departments in two of the three districts have made arrangements for the election of executive secretaries and district treasurers, and in the third, such officials will probably be chosen next spring. The secretaries will do the kind of supervisory work formerly undertaken by missionaries. The treasurers will receive and administer grants-in-aid from the United States. It is likely that the proposed withdrawal will stimulate the churches to a more vital interest in self-government and to a more liberal response for self-support.

A number of years ago, the Christian Mission began to pension young women to study in Union Theological Seminary with the purpose of fitting them for dormitory and other religious education positions. These students spend two years in school and one year in dormitory and field work. Then they return to the Seminary for another two-year period of study. Two of these young women are now serving quite acceptably and three or four more will be available within a year or two. Thus the church has a well-trained personnel for the administration of the two girls' dormitories, D. V. B. S. and student activities, and other forms of service in the department of religious education.

THE Mission has also Filipinized its hospitals to a large extent. For the last six years the "Mary Jane Chiles" in Manila has had Filipino directors. During the last four or five years, the subsidy from the board for that hospital has never been more than $50 per month and at present, it is nothing. In Laoag during the absence of a missionary doctor, the hospital carried on with an encouraging degree of success under the management of a board of Filipino laymen and the immediate supervision of a doctor and a nurse, both Filipinos, who had a group of five or six other doctors associated with them. The Vigan hospital has had only Filipino doctors since 1917. There has never been more than three missionary nurses for these hospitals and the training school conducted in connection with them and at present there are only two.

While those intimately connected with the administration of the Christian Mission had not expected withdrawal at this particular time, they had anticipated some such action within a few years and had been preparing for it.

The Great Yangtse

By PEARL S. BUCK

THE village had always trusted to the river. To them it was a good and beneficent force. In the spring it came swelling past them on its way to the sea, rich with its burden of silt and clay torn from the upper lands through which it rushed. This rich water rose in the canals and the creeks, and the village waited for it year after year, and seized the good tide and turned it into the rice fields, and the fields brought forth harvest, and there was food for everyone, for the old men and women and the little children and for the strong, lean men and women who were the strength of this generation. Yes, this was a good river.

The good river! This year it has deceived the village. The spring tide came high and full as ever it did. But when summer came there was no subsidence. The villagers looked at each other at first in surprise, then in consternation. What was the matter with the river? It swelled into higher tides; it began to eat into the land it had always fed; it rose to flood. The villagers were frightened. Some of the oldest men began to remember how when they were young they had heard their own grandfathers, now dust for many a year, tell of how the river did so once betray the ones who trusted it. But it was very long ago and they had forgotten until now that there had even once been such a tale told.

The river rose steadily. Hour after hour, day after day it rose, swelling silently in the night. The villagers ran to the dyke several miles away to see what might befall. That great, wide, dyke which had been a bulwark for generations, beyond which had stretched low, fertile rice lands to the river's brim, now held back a brimming flood. The river had covered the low rice lands and was now pushing against the dyke. The villagers climbing to that dyke's edge, stared down into the swirling, yellow, angry water, which was tearing and pulling away clods of the earth even as they stared. At any hour, at any moment, it would break through.

"We must make the dyke higher—we must watch for breaks!"

Thus spoke one of the younger men, the son of the village head. But his father was wiser. He answered somberly,

"And can we in this sudden hour mend five hundred miles of dyke, and guard every break? Ten thousand men cannot prevail against the river when it turns evil!"

The young man would not give up. He argued that if they all—if all the villages— But the older man went back in silence and collected their few belongings, their winter clothing, as much grain as they could carry, their wives and children, their oxen and cattle and a few fowls, and they wended their way across the fields of unripe grain to the highest and strongest part of the dyke. Well they knew this grain would never be cut by their hands, nor would any harvest be theirs this year.

Upon that narrow edge of high built dyke they pitched rude camp, twisting a few reed mats into shelter, tying their cattle to the sparse trees that grew there. The good river had turned against them.

NOR had they come a day too soon. The river rose yet further, and exerting its strength, tore its way triumphant through a break in the long dyke. Within a few hours all the fair land was a sea of yellow water. From the upper dyke the villagers watched the yellow wall of water break and roar and crash over the land, and swirl even to the very roots of the trees where their beasts were tied. Would it overwhelm them all? But the river could not quite reach them. Its strength was spent, and it lay there like a malicious, wild force, having cornered the villagers in this spot.

What then? Then nothing. There was nothing to do but to look out over the sea and think of the good grain rotting at the bottom; nothing to do but kill the snakes and rats that swarmed up out of the water and fought to share this spot of dry land with the humans; nothing to do but to eat up the grain and the cattle they had saved.

Weeks have passed. Months have passed. The river is still waiting at the foot of the bit of ground

where the villagers are encamped. Their grain is gone, their beasts are eaten. There are not even rats and snakes now. The only food the villagers have is the shrimps they catch out of the river. Having no fuel, they eat them raw. Raw shrimps—and the winter draws near in chill nights and in sudden cold winds out of the north. Raw shrimps—is it not better to leap into the water, seeing that death must come and the river will not abate? Raw shrimps again—there are many ill and many who have died, and they can but be thrown into the water. One old woman mutters over and over again,

"That river—it is not satisfied with dead—it wants us living—"

Sometimes one says, begging for hope,

"I have heard it said that sometimes in a famine there are those who send food—clothes—at least I have heard it said."

Can this be so? Another is suddenly buoyed by the thought and cries,

"Is it a boat I see there in the distance? Does it come this way?"

They all stare out over the yellow, spreading water. It is a fair day and the water lies sparkling under the clear sunshine and ruffling under the keen wind. They can see a long way, since there is nothing to hinder their eyes except a few tops of trees. A boat? A boat? They gather and clamor a little to see the boat.

But there is no boat. Over the sparkling cruel sea no boat comes.

Thirty

(When reductions were made in the budget of the United Christian Missionary Society last fall, thirty missionaries were recalled.)

By Mabel McCurdy Derby

Thirty soldiers ordered home!
They come with leaden feet,
No laurel wreaths are theirs;
Advance-guard in retreat—
Each in his soul despairs.

Thirty soldiers ordered home!
Our army challenged—"Reënforce!"
"Impossible! We must retrench!"
We signaled back with due remorse.
(A flame once kindled, can we quench?)

Thirty soldiers ordered home!
To Jamaica and Tibet we say "Farewell!"
In Japan, our Islands, and in Mexico
They hearken to the knell;
Their native leaders stricken by the blow
Which stunned them as it fell.
In cushioned pew we quiver for their woe.

Thirty soldiers coming home!
Find us driving sixty miles per hour;
(Fiddling Neroes . . . . burning Rome)
Over deficits we have no power . . . .
We cling to furs, cosmetics, cigarettes,
Golf-sticks, plus-fours, yea, even cellarets,
Electric-heat, electric-ice,
And every other known device.
The "*depression*" is our alibi;
To them . . . . and God . . . . we lie.

Thirty soldiers ordered home!
Why must it "thirty" be?
"Thirty" irritates and chafes
With treasures in our safes.
Why not twenty-nine or thirty-three?
Thirty . . . . thirty . . . . thirty . . . .
. . . . . .
Thirty reeks of Judas' fee!

Another Whisper From Tomorrow

As Voiced by Three Thousand Students at Buffalo

By ORA L. SHEPHERD

IN TIMES past and present, the mass thought and action of student groups have played an important part in the affairs of various nations. Not so long ago, in one of the South American republics, the vehement protests and active revolt of a host of university students, ended one administration in that government and lifted another into the saddle with a most amazing and disconcerting swiftness and sureness.

Students in the United States have played no such colorful rôle in the affairs of our nation. Neither in politics, industry nor religion has the voice of our student body been heard in any appreciable measure in protest or purpose. It is possible then that we are liable to regard too lightly the thoughts and opinions of the younger generation; that we may fail to sense the significance of their thinking on problems which engage our attention and some of which are proving baffling to us.

A group of nearly three thousand students met in Buffalo, New York, on December 30—January 3 in the Twelfth Quadrennial Convention of the Student Volunteer Movement. These students came from campuses all over the country; every province in Canada was represented, and about one hundred and fifty in attendance were students of foreign countries. They came by various means and modes of travel. Some made the trip on trains, others in buses, many groups drove across countries, and a few hitch-hiked their way to Buffalo.

The convention was not of the type our brotherhood is used to and demands. Can you imagine our convention-goers heeding the warning that those who arrive after the beginning of the half-hour devotional at nine o'clock each morning would not be admitted until its close, and desiring that period of devotion sufficiently to arrive on time? Can you imagine the Disciples of Christ feeling happy or at home at a convention where not a luncheon or a banquet took place? Oh, there were special interest groups who had lunch together, and a few small conferences were held at mealtimes, but nary a banquet!

The convention was more like a seminar. Lectures or addresses, round-table discussions in groups of less than a hundred, special features such as plays and pageants. And how serious they were about it all! Laughing, chatting with friends, using their sense of humor—yes, but soberly and seriously facing up to world problems and spreading them out for analysis and appraisal.

Men who are leaders and thinkers today presented before this group of attentive youth the situations in which we find ourselves, particularly in respect to world missions and that necessary adjunct—world peace. Dr. John R. Mott, Kirby Page, Robert Speer, Dr. T. Zung Koo of China, Dr. John Mackay of South America, D. D. T. Jabavu of Africa, Dr. Oscar Buck of India, and others brought messages of thought and vision and challenge. The students, however, did not depend on these speakers to do their thinking for them. They expressed their opinions and declared their purposes. The chairman repeatedly stressed the basis upon which the Student Volunteer Movement exists: first it is "student," and second, it is "missionary." The youth of today is expressing impatience with the words "home" and "foreign." They are ready to deal with and for the whole world. They exhibited a willingness, more than that, a desire to be used in the Master's service wherever the need would present itself and wherever they should be, whether that be in America or in foreign lands. Dr. Oscar Buck expressed the change in thought that has developed in a decade. He said, "In 1920 people were saying 'Back to normalcy.' That cry has ceased; indeed today we are not sure just what normalcy means but in this new decade of the thirties men and women are moving 'forward into a world-wide order.' "

TWICE during the convention the young people registered emphatically their opinions on world peace. A pageant was presented, which had been written by two students, a young man and a young woman; put on and directed by others, and in which still others participated. The pageant depicted the Progress of Man. The crushing weight of the machine, the shackles of poverty, ignorance, and disease; the terrible curse of war, all retarded such progress, but with the spirit of Jesus brought into each situation the world was made better and Man marched on. The episode concerning war was one of the most dramatic arguments for world peace imaginable, and burned its way into the hearts of all who saw it.

Following a sharp, quick scene of soldiers firing across a barricade, a grey mist enveloped them and then rolled away to reveal a group of figures in rusty, black, tattered garments; humanity desolated by the war. Above them, silhouetted against the sky, passed

slowly the maimed figures of soldiers, while a chorus sang in minor strain,

"Halt! who goes there across the storm-swept plain?"

"They are the ghosts of a million murdered men! Murdered men! A million murdered men!"

When the spirit of Jesus prevailed, the silhouetted figures changed to students marching across, and the chorus sang,

"Halt! who goes there across the sun-swept plain?"

"We are those who pledge it shall never be again! Never again! Shall never be again!"

In one convention session that pledge was registered by ballot. Each student over his signed name voted on a number of questions printed on a card. The results are quite significant: 98.7 per cent of the entire group voted in favor of some degree of disarmament in all countries; 90 per cent were in favor of complete disarmament; 84 per cent were in favor of disarmament of the United States even in the event other nations refused to disarm; 97 per cent were opposed to compulsory training in colleges and universities; and 84 per cent favored complete abolishment of such military training. Ninety-one per cent voted "yes," when asked, "Are you in favor of granting individual citizens the right to refuse to fight?" Ninety-nine per cent voted for the appointment of a student delegation to call upon President Hoover and convey to him the expressed conviction of this student body on the matter of disarmament and world peace, such conviction to be further conveyed to and for the consideration of the commission appointed to represent our country in the approaching disarmament conference in Geneva.

Some of today's situations have been wished on us, too many of them we have brought on ourselves—but none of us are any too happy over unsolved problems and unattained goals. Some things were said in group discussions that startled the ears of the older men and women. Did ever a generation of youngsters exist which did not shock its elders? Steadily and surely, however, throughout the convention the dominant note was expressed in the convention theme, "The living Christ in the world today," and the minds and hearts of the students seemed to emphasize more deeply the Christian motive and message put into words by the Jerusalem Conference:

"Our message is Jesus Christ. We cannot live without Christ and we cannot bear to think of men living without him. We cannot live in a world that is unChristlike. We cannot be idle while the yearning of His heart for his brethren is unsatisfied."

Perhaps at no time in the convention were this message and motive more radiantly evident in a human personality, than when Dr. Walter Judd spoke from the depths of his heart to the three thousand young men and young women sitting before him. Dr. Judd was the chairman of the Student Volunteer Convention held eight years ago. He was then in preparation for service as a medical missionary and two years later went out to Inland China where he has spent six years, a young unmarried doctor, the only white man in ten or twelve days' journey. His message to these students who, too, purpose to give their lives in the Master's service, was a testimony of his convictions. In complete assurance he named them, for he had proved them. "The way of Love works." Yes, works in every situation, against violence, with bandits, against insurmountable obstacles. "The way of Love is the way of the Cross." One must give completely, with utter abandon, sacrifice everything, and walk in the way that the Savior trod. "And lo, I am with you always, even unto the end of the world." The testimony of a living witness was Dr. Judd's utterance, "I know it is true for I have proved it."

Back to their homes and their schools these three thousand young men and young women have gone with firm resolve not to let these days bring richness, vision and purpose to their lives alone, but to carry to every campus, and within the walls of every college, the knowledge that "God is in Christ rebuilding our world; appealing to you and to me to lend a hand."

I WOULD that I possessed the art of words to fix the real issue with which the troubled world is faced into the mind and heart of every American man and woman. Our country and the world are today involved in more than a financial crisis. We are faced with the primary question of human relations, which reaches to the very depth of organized society and to the depth of human conscience. This civilization and this great complex, which we call American life, is builded and can alone survive upon the translation into individual action of that fundamental philosophy announced by the Savior nineteen centuries ago. Part of our national suffering today is from failure to observe these primary yet inexorable laws of human relationship. Modern society cannot survive with the defense of Cain, "Am I my brother's keeper?"—HERBERT HOOVER.

Listening In On the World

A Brief Survey of World Events from the Christian Point of View

By JAMES A. CRAIN

THE Disarmament Conference opens its sessions in Geneva on February 2 under conditions which will test the good faith of the various governments which profess to desire reduction of military and naval expenditures. Chancelleries all over the world are facing the imperative necessity of economy in governmental expense. It is safe to predict that every delegation will come to the conference with urgent instructions to secure reductions if at all possible.

Yet there are serious obstacles to the success of the conference. The Japanese military clique has not only carried out its Manchurian program with a high hand, but has succeeded in overthrowing the moderate Shibusawa Cabinet and has installed a government more favorable to its imperialistic policies. Eastern Asia is today the explosive point in international affairs. With the fear that in case of a Sino-Japanese war Soviet Russia would go to the aid of China, those European nations which suffer from the security complex will have a strong argument on their side for retention of present forces. The failure of the London Round Table Conference to satisfy the nationalist desires forecasts serious trouble in India, and strong pressure will be brought to bear by British tories to prevent any important reduction in British military strength. Soviet newspapers do not hesitate to declare that attempts are being made to embroil Russia with Japan in order to give her European enemies a pretext for attacking her in the west. Hitlerism continues to be a menace to the stability of the German republic and his frequent declarations that when his fascists come to power they will repudiate the Versailles Treaty, reparations and war guilt, serve to keep European foreign offices nervous, especially in view of the fact that the German government has been compelled to put in force financial decrees unprecedented in modern history. The conference will convene faced by two sets of facts which will seriously affect its decisions. One, the imperative necessity for governments to reduce their military and naval expenditures. The other, a seriously disturbed state of international relations which makes the powers hesitate to reduce their forces, whatever the sacrifice involved in their maintenance.

The failure of the London Round Table Conference has sent Gandhi back to India to face the most serious situation that has yet arisen in connection with the Nationalist movement. Outbreaks in various parts of India and increasing strictness of the British Indian government indicate that it will be more difficult than ever for the little mahatma to maintain the non-violent features of the contest. His arrival at Bombay on December 28 was the signal for a vast demonstration in his honor at the pier. The presence of 1,000 "untouchables" carrying black flags, gathered for a counter-demonstration resulted in a clash in which twelve persons were injured. Addressing 50,000 Nationalists in an open field, Gandhi told his followers that he would not shrink from the task of freeing India even should the task require the sacrifice of a million lives, though still expressing the hope that some way may be found of achieving the goal without the shedding of blood. He paid tribute to the honesty and sincerity of British opponents, saying that they honestly believe they are offering India all she is capable of receiving, but warning his followers that from now on the British Indian government will be prepared to use bullets rather than the lathis (batons) which they have used heretofore. On December 31 Viceroy Lord Willingdon telegraphed Gandhi that should the Nationalists renew their civil disobedience campaign the government is prepared to meet it. The arrest of Sir Jarhawalal Nehru, one of the leaders of the Nationalist movement, precipitated a strike, marked by violence and bloodshed, while the deportation of Abdul Ghaffur Khan, leader of the Moslem "Red Shirt" tribesmen, as well as bloody events in the northwest province, indicate that British authority in Asia is in for a severe test.

The poorly disguised deceit which has characterized Japanese diplomacy in the Manchurian situation, that lack of frankness and sincerity which professes honesty of intention and desire for agreement when all the while she is feverishly hurrying aggressive action behind the scenes, is becoming increasingly repugnant to the world's sense of international decency. But critics of this policy should remember that less than two decades ago the principal "Christian" nations were practicing just this sort of deceit and double-dealing with each other. The strength of the censure of world opinion on Japanese diplomacy in this instance is the measure of the progress in diplomatic ethics during the past two decades. Japan is more recently out of barbarism than ourselves and it is reasonable to expect that she should fail to make ethical distinctions when her material interests are at stake.

That local charity funds are insufficient to meet the unprecedented demands now being made upon family welfare organizations was the report of social welfare leaders to the Senate committee hearings on unemployment relief during Christmas week. Linton B. Swift, executive secretary of the Family Welfare Association, who has been cooperating with President Hoover in an effort to meet the problem through voluntary effort, told the committee that unless the federal government enacts legislation for unemployment relief some states will not be able to meet their relief problems. He declared that three times as many families were accepted for aid in 1931 as in 1929, and that many additional applicants were refused because of the lack of funds. Should business conditions improve as much as 25%, he said, relief would still be needed as much as last winter, if not more. Paul U. Kellogg, editor of *Survey*, attacked what he termed "irresponsible industrial management" and declared that attacks on federal aid as a "dole" are "merely echoes of propaganda put out in high places, resulting from a combination of dope, emotion and class interest."

Bills are now pending in Congress to appropriate sums ranging from $250,000,000 to $375,000,000 to relieve unemployment. Several bills to provide unemployment insurance have also been introduced. The statements quoted above bring their authors into direct conflict with President Hoover, who told Congress in his December message, "I am opposed to any direct or indirect government dole. Our people are providing against distress from unemployment in true American fashion by a magnificent response to public appeals and by action of local governments." With continued distress in this country it is inevitable that some saner form of protection for the worker must be devised. Unemployment insurance provided by the mutual contribution of the worker, industry and the government, would seem to be a reasonable solution. Starvation for the worker is certainly not "the true American fashion"! Or is it?

The Human Side of Ministerial Relief

By JOHN RAY CLARKE

"EACH time I receive your heartening letter and check, I have had a great desire to pour out my gratitude to you for your gracious words of love; and how it stirs my soul to know that a great brotherhood cares."

These words written in shaky hand were the beginning of a letter addressed to F. E. Smith, secretary of the Pension Fund, by one of our aged ministers who in his sunset days receives monthly a small check from his brotherhood to help with the bare necessities of life.

The letter continues, "Brother Smith, not being able to go on as usual for the past fifty years, hurts. My soul pants to tell of the goodness of God. O if I could go back to graduation day in June, 1886, and begin over again, how differently would I preach. I would have the same glorious theme, but I should deliver it with a burning heart of enthusiasm born of faith, hope and love that would have a compelling, moving power upon the minds and hearts of men."

And this comes from the widow of one of our loved preachers, "One does not mind the sacrifices made during his ministry and the hardships passed through in having done the work, when he knows that a grateful, loving brotherhood stands back of it all."

Another letter is from an aged minister nearing his seventy-fourth milestone. He speaks of the cheer that came to him with a shower of cards and letters at Christmas time from brethren of several states and adds, "I am so glad that I am blessed in such a substantial way as that provided by the loving unknown as well as the known who remember to bless me for my poor contribution to the cause we love. If I have any plea the Heavenly Father can recognize and if my prayers have any weight with him, those who are thinking so kindly of such as I on earth will get a reward both here and up yonder. Please convey to all my grateful acknowledgment."

And still another letter from a minister who has passed his seventy-fourth birthday. His ministry lasted for forty-seven years in which time he baptized nearly five thousand people, helped fifteen young men into the ministry, and organized fifty-one churches, on a salary that averaged less than $1,200. One of these fields of his early pioneering effort now has a church of 3,000 members, a property valued at $600,000, and an annual budget of $75,000.

His letter reads: "Your splendid letter just came today. To say that we were overcome with gratitude and emotion does not express it. When in the mission field I was at grips with sectarianism for as much as seventeen weeks at a time, I never had a dream of a pension. To win for God and the Bible was my topmost desire. To die for the cause if it became necessary was always a settled conviction. We are both battle scarred and 'done up,' but a letter like the one we received this morning from you, and the checks that come each month from a brotherhood we have served as faithfully as we could, or knew how to serve, fill our hearts with gratitude unspeakable. Oh, how we do thank our heavenly Father for the small part we have had in this great work. Please accept our gratitude for this guarantee that we need not starve the few years or months that God spares us."

Paul said, "The laborer is worthy of his hire." We are told, "Thou shalt not muzzle the ox when he treadeth out the corn," and "They that proclaim the gospel should live of the gospel." It is after all a small thing for the church to minister in temporal things to those who have ministered unto it in spiritual things. "Let him that is taught in the Word communicate unto him that teacheth in all good things."

IF THE church had followed these scriptural injunctions the relief problem would not have disturbed the church through all the centuries. Our people now have an aroused conscience regarding the ministry.

While meeting the need of the active ministry through the provisions of the Pension Plan, the brotherhood is not neglecting those older ministers who because of age cannot participate. For them Ministerial Relief must continue the church's expression of love and gratitude.

There is a distinction between the care for the aged provided by a benevolent institution and the church's provision for its aged ministry through Ministerial Relief. Benevolent institutions care for aged people because they have failed to provide for themselves. Our aged ministers voluntarily gave up all hope of amassing a fortune. They entered the service of Christ with full knowledge that it would mean self-denial, sacrifice and need. The church set them apart from worldly pursuits that they might give themselves wholly to the ministry. In their last days they must find that the church will not forget them but by its provision for them give evidence that "a great brotherhood cares."

Interpreting Christ to the America of Today

By JOY F. TAYLOR

CAN CHRIST be adequately interpreted to the America of today, except as the interdenominational organizations representing the home missions task of the Protestant churches approach the great need, survey the field, and plan strategic attacks together? This was the question to which the Home Missions Council and the Council of Women for Home Missions, meeting in Toronto, Canada, in January, brought the answer—"The task is else too great."

In the annual meetings of these two great interdenominational agencies of North America, both councils considered the reports of the past year and received recommendations for future procedure with this question in mind. Each council held its own separate session on the three consecutive mornings, but the afternoons and evenings were spent together in the consideration of matters of interest to both groups. This was the first meeting of its kind to be held in Canada. Indeed the second major characteristic of these conferences was the balancing of the program in the presentation of home missions work in Canada as well as in the United States. Never was there a more satisfying experience than in the heartening realization of the common problems faced by these sister nations in the missionary task within the national boundaries of each; never were the groups from the United States so showered with Christian courtesy and hearty hospitality. To the Disciples from the States (five in number) it was indeed a pleasant thing to have fellowship with the ten Disciples of Canada who attended the sessions—H. B. Kilgour, Dominion secretary of our work, and his splendid wife; Mrs. Starrett, and Miss Nancy Inglis, Dominion secretary and chairman, respectively, of the missionary organizations, and Miss Kathleen MacArthur from our Dominion College in Toronto. These and other faithful friends added much to that spirit of comradeship within our brotherhood which knows no barriers of nationality.

The anxiety of the times induced a warm brotherly feeling in the hearts of all delegates, a feeling which shared through concern for denominational interest in a great transcending passion that the baffling problems of major concern to Christians of both countries should be faced cooperatively. Cooperative thinking and cooperative action more than in any other meetings of the Councils, seemed to be the keynote of these annual meetings. So difficult times often bring blessings of Christian fellowship—men with women; denomination with denomination; and nation with nation.

The reports of the Women's Council indicated advance in the work being maintained under trying conditions. For instance, the economic depression has caused an increase in the number of migrant groups following the seasonal harvests, a reduction of wages and a consequent undernourishment of the children in the twenty-two sections of the United States where the Council has been sending teachers and nurses to minister to these neglected groups. It was stated that in one place workers received only $1.75 a ton for picking tomatoes. Through the cooperation of boards, growers, and canners (as well as loyal Christian groups in communities) it was possible to maintain the work on its former high level.

The Council has maintained religious education work in a number of centers where Indian children and young people can be reached who otherwise would be without any Christian influence. It was reported that only 65 per cent of the Indian children of the United States attend any schools at all. Marked advance in this phase of the work was the cooperation between the joint committee on Indian work, representing both councils, and the government Indian Bureau. It was also a hopeful thing to note that the young Indian people are taking much more interest in the planning and carrying out of their programs than ever before.

THE coming year holds much promise for better understanding by the Christian churches of America, of the needs and obligations of the Indian young people of North America, for this great field of opportunity will form the basis of study, on the home missions side, of the interdenominational mission study. Dr. Walter Merriam, of the Indian government bureau, assisted by Dr. George Hinman of the Home Missions Council, is preparing the book for adults. Miss Winifred Hulbert, well-known author, is preparing the manuscript for the book to be used with young people, based upon actual life experiences of Indian young people. It was urged that all communions and denominations promote vigorously the use of these books, as well as those to be prepared for children for the coming year.

In cooperation with ten other national organizations constituent to the national Committee on the Cause and Cure of War, a vigorous campaign is in progress, having as its goal a million signatures to a petition from the women of the United States and Canada, to the International Disarmament Conference to be held in Geneva in February of this year. The Council of Women reported that 40,000 signatures

had been obtained through church women's organizations.

Has present-day religion abandoned great adventuring which was the very heart and soul of Christianity in its beginning? This question was asked by Dr. Mabel Cartwright, president of the Women's Auxiliary of the Church of England in Canada, in a masterly address. One of the great adventures of the day she pointed out, was the adventure in community work in helping to solve some of the problems, such as unemployment, friendliness to strangers, and provision of the right sort of play, recreation, and decent theaters and moving pictures. She startled the group by stating that Christian communities are leaving too many good things to the devil and his agents. That if the Lord is the Lord of all good life, he wants to see people enjoy themselves in a decent way.

Related to the thought of great adventuring, was that of Christian peoples giving themselves to daring adventures in a day when a daring spirit is the only spirit in which complicated problems facing the nation can be solved. Bishop McConnell, speaking on "The Place of the Church in Democracy," reminded his audience that many people felt that the church should not make pronouncements in connection with such world affairs as war and disarmament, as well as the solution of industrial difficulties, communism, etc. The church has always done this more or less and should always do it, he claims, that public attention may be arrested, discussion stimulated and public opinion shaped in the direction of great Christian solutions.

James W. Myers, secretary of the Social Service Commission of the Federal Council of Churches of America, stated that the church's program for industrial sections is utterly inadequate to meet the conditions. "Why can't we be intelligent enough to Christianize our economic order? The church must come closer to the labor movement which affords about the only great opportunity which the man in industry has to express himself. We ought, as church members to see that strikes are settled by intelligent, rational good will. Relief and mediation are distinctly the work of the church if the spirit of its Founder is observed. If we do not keep the church close to the labor movement and to the social progress of the working classes, they will go ahead without the church and then we will have atheism as in Russia, and for the same reason."

The entire conference was permeated by the spirit of faith and victory in the face of overwhelming difficulties. A call was issued to deepen the prayer life. The World's Day of Prayer to be held February 12, has for its theme—"Hold Fast in Prayer." It is expected that churches in over 50 nations will observe this universal day of prayer for the strengthening of the faith of those who name His name, and through that increased faith for the capture of America and the world for the high adventure of following the Savior of mankind.

Stark Realities!

(*Continued from page* 3.)

the case, to understand the necessity of these serious limitations. However, since the offerings are much less than what was expected when budgets were made, we see no way of meeting the immediate need, save to apply the principle of deferred payments both as relates to salaries of all missionaries and workers employed at home and abroad, as well as all officers and members of the staff, and likewise in connection with current expense budgets on the fields. It is understood of course that these necessities do not in any way effect payments to annuitants or income from permanent funds.

After the presentation of the above statement to the finance and executive committees of the United Society, the following action was taken:

At the meeting of the Finance Committee held on January 12, 1932, the following recommendations were voted:

I. That we express to the executive committee that it is our present judgment that the Society should not in any case increase its borrowings at the banks in the future over its maximum borrowings to date which are $775,000.

II. That we express to the executive committee our further conviction that any necessary adjustments at the present time should be made through deferred payments, that on account of decreased and deferred payments from the churches it becomes imperative at this time to defer one-half payment of the monthly salaries of missionaries, officers, secretaries and employees of the Society and other portions of the budget allotments for January and February. The amount thus withheld shall be carried on the books of the Society as a fixed liability to be paid when the general receipts from whatever sources will permit such payment.

The Executive Committee after careful study of the situation voted unanimously to approve the recommendation of the Finance Committee.

"I asked for bread; God gave a stone instead.
Yet, while I pillowed there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke beneath the morning's beams
Around my resting place fresh manna lay;
And, praising God, I went upon my way.
For I was fed.

"God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he whose name is Love will send the best.
Stars may burn out, nor mountain walls endure
But God is true, his promises are sure
For those who seek."

Speaking of Giving

The New Year Book Figures Bring to Light New Facts

By H. B. HOLLOWAY

ACCORDING to the new 1931 *Year Book* just from press, during the twelve months' period, July 1, 1930 to June 30, 1931, the total given in the United States and Canada to the national boards reporting to the International Convention of Disciples of Christ, including the amount given to the various state and provincial missionary societies, also including the amounts shown in the column headed "Miscellaneous missionary, benevolent and emergency relief offerings" was $3,309,638.71 against $3,702,243.41, a loss of $392,604.70. The figures just quoted include money for maintenance, permanent funds, large individual gifts, etc. Such figures do not include money raised for local church expense. For the 1,549,754 members in the United States and Canada the total offering of $3,309,638.71 is an average of $2.14 per member last year, and for the 8,261 churches in the United States and Canada an average of $400.63 against an average of $444.29 per church last year. For the 5,565 contributing churches the average per church is $594.72 against an average for contributing churches last year of $638.65.

The record shows that the total amount given by the churches in the United States and Canada applying strictly on the budgets of the International Convention of Disciples of Christ, the United Christian Missionary Society, Board of Education of Disciples of Christ, Board of Temperance and Social Welfare, Association for the Promotion of Christian Unity and to the state and provincial missionary societies during the year ending June 30, 1931, and also including the miscellaneous benevolent and emergency relief offerings, but excluding special offerings, was $2,143,061.25, a loss of $177,532.88 over last year, making an average of $1.38 per member in the United States and Canada against $1.49 per member over last year and an average of $259.42 per church in the United States and Canada against an average of $278.48 per church last year. For the 5,565 contributing churches the average per church is $385.09 against $400.31 per church last year.

The number of churches making some offering to one or more of the organizations for which this *Year Book* makes report is 5,565 against 5,797 last year, a loss of 232.

Of the 5,565 churches making some offering 506 or 9.09 per cent gave $1,000 or more compared with 9.63 per cent last year, while 416 or 7.48 per cent gave between $500 and $1,000 each against 7.80 per cent last year; 2,980 churches or 53.55 per cent gave less than $100 while 2,696 gave nothing whatever.

Dallas, Texas, East End Church, leads the list of churches making the largest total offering to all organizations namely, $15,235.95, such honor having been held last year by Euclid Avenue, Cleveland, Ohio, church with an offering of $15,813.61.

The church school of Union Avenue Church, St. Louis, again heads the list of church schools in its giving for missions and benevolence with a total offering of $4,499.48 having supplanted the church school of First Church, Fort Worth, Texas, which last year headed this list with an offering of $4,050. The missionary organizations of Euclid Avenue Church, Cleveland, Ohio, takes first place among the missionary organizations in making the largest offering—$4,346.15. Last year the missionary organizations of First Church, Long Beach, California, took first place in this list with an offering of $4,662.88.

The church at Coachella, California, with a total resident membership of 91, holds the record for the largest average gift per member, namely, $24.28. This record was held last year by the Home Street Church, Winnipeg, Manitoba, resident membership 177, with an average gift per member of $44.40.

Effort has been made in the compilation of the new *Year Book* to introduce some new features and where possible to improve the arrangement of matter, for instance, the county index to churches is this year placed directly in front of the state and provincial statistical tables since one has to refer to the county index of churches to ascertain the county in which the church is situated in order to locate the statistical record of the church in the state or provincial table. Some new features introduced for the first time in this edition are: a table showing the date and place of our National Conventions which have been held since 1850, a table showing the date of Easter Sunday each year for the next 20 years or from 1932 to 1951, and also a table showing the growth of our church since 1897, such table showing the total number of churches in the world, the total world membership and the total number of ministers in the United States and Canada. This table reveals that while the total world membership has increased from 1,060,307 in 1897 to 1,679,768 in 1931, an increase of 619,461 in the total membership, the total number of churches has decreased from 10,397 in 1897 to 9,123 in 1931, a total decrease of 1,274, indicating the tendency has been toward centralization and larger congregational units. A copy of the new *Year Book* will be sent to each member of the Board of Managers as soon as received from the printer. It contains a wealth of information regarding the major activities of a great religious body.

The First Sunday In March Is FOREIGN MISSIONS DAY

Every church among Disciples of Christ should put the emphasis of its plans, preaching and prayers for that day on our suffering world-wide work.

After Five Years

By EVA ANDERSON McCALLUM

Mr. and Mrs. J. H. McCallum spent one term in China, returning to this country with two children. Circumstances made it necessary for them to remain at home for a time and Mr. McCallum served as pastor of the church at Modesto, California in the interim. Mrs. McCallum's mother was Mrs. Affra B. Anderson who was a secretary of the Christian Woman's Board of Missions and later of the United Society until her death several years ago, and her father G. M. Anderson, an honored and capable preacher who retired from the active ministry to give some time to writing.

OUR five years in America seem like some happy dream as we begin to orient ourselves out here, laboriously picking up the threads we dropped so long ago. We are settled—that is, as much as anyone can be in these times in China. We are well, happy and busy.

Nanking underwent a transformation during our five years' absence. Foreign buildings for both business and residence are scattered throughout the city and even now they seem to spring up overnight. New, wide-paved roads, with a lane on either side for slow traffic, and a wide, honest-to-goodness sidewalk for pedestrians, stretch across the city, greatly facilitating transportation. Honking automobiles—all models and makes—whir along at thirty miles per. The few remaining dilapidated carriages we used to joy ride in are in their last stages of existence. Possibly a tourist would not think much of this capital city of China, but to us the evident progress is encouraging.

The recent flood has been a staggering blow to China, but relief work is progressing. The able-bodied refugees are to help rebuild the dams and dikes, or build outlets from isolated lakes to the river, receiving wheat as pay in return. It is a tremendous task. Mat sheds for housing those refugees who cannot return to their land until the water recedes have been provided, along with teachers, doctors and preachers. Social service groups are busily sewing winter clothes for those who are destitute. Yet with all that is done in their behalf, what an outlook in life for them! From our Shanghai newspaper, comes this editorial; entitled "Free Transportation and One Dollar Each."

"Such are the terms upon which life is being started afresh by the first flood refugees to leave the shelter of Shanghai. They are journeying back up the broad Yangtse whose might overwhelmed them and theirs. Transportation to a desolate place which was once home, and a dollar! How many of us would face the future with nothing more as a basis? But the people of China have known woe and hardships through the centuries. The flood sufferers have not complained and will not lose heart. To us their voyage back up the river is pathetic, but to them it is the inexorable way of life. Little comes to them, but they expect little. Perhaps the pathos lies with us, who have much and complain more."

Our work affords plenty to think about. We have a little compact plant consisting of church and community association, boys' and girls' and women's schools. Our challenge is in a large and active group of young people. The work with them has attracted attention of other Christian forces in the city and we have frequent visitors.

Bobbie and Harlan McCallum born in China, and David born in California

Recently we held a half-day clinic for our cradle roll babies, which proved so popular that we sent out an S O S. call for help. Even Mr. McCallum came in for his share of weighing and measuring the wriggling bits of humanity, showing his home training had not been in vain! Eyes, ears, nose, throat, skin and chest were all examined by a doctor and the most perfect baby was awarded a prize. Most of the children had colds, but according to some of the mothers it mattered not so long as the nose ran! It surprised them that these babies with colds should be marked down.

Despite the lack of fresh milk, our family thrives. The work of our little American school of forty-five pupils is thorough and intense. In a class of but four schoolmates, Bobbie's shortcomings are more obvious than in the easy grades at home. Harlan is keenly alert to everything around him and is doing well. Both are getting plenty of individual attention. David is independent of everyone except his daddy, garrulous and vociferous. Outside of school hours they play by themselves in our own walled-in barren yard. Their play is fast becoming China-centered, depicting the life around them. Instead of robbers and Indians as at home, it is soldiers and mad warfare or the more peaceful impersonation of the coolie who carries articles dangling from a shoulder pole, singing a rhythmic ditty as he goes. Mr. McCallum takes little time for anything except his Chinese—and meals. I am occupied with music for both the boys and Chinese, along with household and family responsibilities. Mail from home is the high point in every week.

Growing Interest in Puerto Rico

THE Disciples of Christ in Puerto Rico are in the midst of an intensive evangelistic campaign making a great effort to increase the membership and also to stress the need for self-support. There are to be some twenty of these meetings of one week's duration.

We just closed the meeting here in Manati and are happy over the results. Every night there was a fine attendance and the Sunday on which the meeting closed was a day of great rejoicing. There were services at 7:00 a.m. and 10:00 a.m., Bible school at 2:30 followed by communion service, and evening worship at 7:15. There were twenty people who confessed their faith in Jesus Christ as the Son of God, and we trust that they will develop into faithful Christians.

It was my joy to help in one of the campaigns in one of our smaller towns and I am looking forward to the one in Bayamón Central Church next week, where I worked when I first came to Puerto Rico. No doubt there will be many new people and many of the old ones missing from the group that was there eleven years ago. But we know that many of the ones who have gone out from our churches here have gone on living the Christian life in other places. These people move from place to place very frequently, and if we can plant the seed in their hearts in such a way that they will be Christians wherever they go we cannot feel that it has been in vain.

In these days of such great financial depression we need to help these people to keep up their courage and to help them spiritually more than materially. We are trying to keep the work going forward in spite of every difficulty and know that the Lord will care for his own.

FANNY CARLTON.

Weddings and Baptisms

By DR. JENNY E. CROZIER

I WANT to tell you about one day in Kulpahar. Sultan, the son of one of the members of our Mahoba church, was engaged to marry Mariam bai, Miss Cowdrey's assistant in the needlework department. A daughter of the pastor of the Kulpahar church was engaged to marry a young man teaching in one of the Jhansi schools. As no one in our three Hamirpur stations has a license to perform Christian marriage ceremonies, Mr. Hill was asked to come from Jhansi for these two services. He could give only one day so the two weddings were arranged for the same day.

About the same time, Masih Das, an expert mechanic, who has been living on our Mahoba mission compound for some time, asked to marry the daughter of one of our members. He had been a very hard drinker but gave it up more than a year before. However, the mother and sister said they could not give the girl in marriage to a man who was not a member of our church (he was a Roman Catholic) and one who smoked cigarettes as he did. He would not take no for an answer and came to me to talk the matter over. He said he could not see why he should be baptized again. From then on he studied the question and came to the conclusion that he should be baptized. I told him I would arrange for Mr. Hill to perform the baptismal service in Kulpahar if he could arrange to be there on Thursday, the day of the weddings.

When it became known that there was to be a baptismal service, Mr. Power, my compounder, said that the sister of one of our evangelists, and also one of his own daughters wished to be baptized. So this was arranged.

Thursday morning dawned bright and clear. Many guests had arrived during the night for the ceremonies, including Mr. Hill. Others came by lorry that day. The guest rooms, the women's and training homes were full to overflowing. The church had been beautifully decorated with green vines and the sprays of yellow laburnum. The aisles were formed by strips of white cloth edged by flowers from the gold *mohar* tree.

The first wedding was that of the daughter of our Kulpahar pastor. She entered with her mother by one door as the groom with a friend entered by the other. The guests sang a wedding song. The pastor, father of the bride, with Mr. Hill, performed the simple Christian wedding ceremony that united these two young people for life and established another Christian home in India.

At four in the afternoon the second wedding took place. The groom had provided the bride with a beautiful white sari (dress) and a veil. She looked very beautiful. Miss Cowdrey, also dressed in a beautiful sari, accompanied the bride. The groom was accompanied by his sister's fiancé. The house was packed with guests —Hindu, Moslem and Christian—all sitting on the floor, for the benches had been taken out to make more room. We do not have benches enough for all at any time. Many of the Hindu and Moslem guests saw the dignified simple Christian ceremony for the first time.

After the wedding most of the guests retired to the baptismal tank under the trees near the women's compound. As we were preparing for the service, Hari Das, my Kulpahar compounder, came to me saying that his daughter who was home from Bilaspur for her vacation, wished to be baptized. So these four made the good confession and were buried with their Lord in baptism and arose to walk in newness of life.

On Sunday I went to Mahoba for the service as usual. Bhairon, who had charge there, came saying that Harrison, the thirteen-year-old son of Khumaniya bai, head mistress of the government girls' school, wished to be baptized. After the service we all went down to the stone steps leading into the beautiful lake where Miss Adelaide Gail Frost wrote the "Sunset Song." A place had been cleared and Bhairon stepped down with Harrison into the bright path of the setting sun and there before many witnesses took his confession and baptized him in the name of the Father, the Son and the Holy Spirit.

Two strangers had come down and stood quietly during the service. At the close I spoke to them. The older one was part owner of the village where Masih Das has fields. He was interested and when I explained to him the meaning of the ceremony he was much impressed.

A Valuable Gift

RECENTLY there appeared on the front page of the leading evening newspaper of Asuncion an article prominently displayed under the title, "A Valuable Gift." The newspaper item was occasioned by a gift of approximately thirty dollars (U. S. money) made by a certain foreign resident to the public health department to be used in its first-aid service. Accompanying the note of thanks sent to the donor by the public health chief of the city for this "valuable gift" was an additional acknowledgment of thanks for his generosity in providing also that two quarts of milk be sent every day for the children who were under the care of the public health board. The newspaper commended with genuine appreciation this charitable act on the part of this foreign resident, and challenged the Paraguayan business men to "go and do likewise." Such an appeal comes with peculiar appropriateness at this time, because the economic crisis is being keenly felt here. Added to this is the fact that the country is having the worst weather in twenty-five years, which is causing much sickness. The great Paraguayan River has flooded the country, making thousands of people homeless. Continuous rains lasting for months with very little benefit of sun have brought on an epidemic of sickness resulting in the closing of public schools.

It is the very poor families that suffer most in these times. The very first day we arrived in Asuncion I went with our school children and their teachers over to the children's clinic which is supported by the city. The purpose of our visit was to offer gifts of clothing, food, playthings, and the like, brought by our school children. The city newspapers gave special attention to this innovation by our school, commending the project to others. On this visit some of us were conducted to the "contagious disease ward" which consisted of two low-roofed rooms, with dirt floors, one door, no windows, and having for furniture only a cot and a chair. In one of the rooms was a poor woman with a scantily clad child of two years sitting on her lap. The child had pneumonia. The kind Paraguayan doctor in charge threw up his hands in despair as he told of the needs of his poorly equipped institution. So far as we know there is not a trained nurse in the republic. And the hospitals that exist are very few and very humble affairs. We confidently expect the graduates of our Colegio Internacional to make a worth-while contribution in this needy field. Some are already in university preparing themselves for medical service.

M. L. NORMENT.

Asuncion, Paraguay.

Helpful Contacts in Nantungchow

WE HAVE about forty in attendance in our English night school, which meets Monday, Tuesday, Thursday and Friday of each week. Some of the boys and girls are very young and some long past school age. They are in three classes of which I teach two and Mr. Garrett one.

We have gained some friends and made valuable contacts by means of our night school. Last year two of the young men we met in this way were baptized and are faithful in church attendance. One of these, Mr. Lee, is the instructor in morals at the prison. He has a wife and two children. The other is a senior in high school.

One of the classes, a group of six young men, formed an English-speaking discussion club and meets every Sunday afternoon with Miss Margaret Lawrence. They are especially interested in the discussion of social problems.

VERNA WAUGH GARRETT.

Nantungchow, China.

The Resurrection of Mrs. Sung

By G. L. HAGMAN, M. D.

Mrs. Sung taking a sun bath on the porch at Nantungchow Hospital

ABOUT sixteen years ago a girl of twenty years of age came to us with very large tubercular glands on both sides of her neck. We operated twice, each operation being very extensive and removed all of the glands on both sides. The patient was very grateful for the complete cure and during these years has been the means of bringing many other patients to us through her introductions.

Some months ago, when accompanying another patient to the hospital, it was noticed that she was quite pale and walked with a peculiar and characteristic gait. On being questioned she confessed to having had pain in the back for many months. Examination revealed the typical findings of tuberculosis of the spine. Operation was advised and urged as the only means of cure. The patient was a very active person and could not bear to think of lying down for six months. She was seen several times during the next two months—always with other patients whom she escorted to the hospital. Each time she was urged to have the operation.

Mrs. Chien, the wife of our Chinese evangelist, took upon herself the task of helping this patient and was finally the means of bringing her to the operation. By this time there had developed a large tubercular abscess in the groin and the pain was becoming more intense. Finally the patient came to the hospital to be treated herself. It was recently learned that she fully expected to die on coming and had made complete preparations for her burial. She did not fear the operation, but fully believed that she could not possibly bear lying down for six months, as she had seen several other patients do who were being treated by us for the same disease as her own. In spite of her fear, in a week she had learned to lie on her abdomen as a preliminary training in preparation for the operation, which consisted in removing a piece of bone from the shin and grafting it into the spine to strengthen the diseased part. Mrs. Sung stood the operation very well. She was exceedingly cooperative and obeyed instructions to the minutest detail.

Soon after she had recovered from the immediate effects of the operation she was started in reading lessons. She applied her remarkable energy to this task and made rapid progress under the instruction of the nurses. Later on writing lessons were started. She would lie on the sun porch with almost the whole body exposed to the sun, working hard on her lessons. In a remarkably short time she had learned to read the New Testament and was hilariously happy. Her frequent remark was that she had been raised from the dead—she had become a new creature. She developed an excellent coat of tan in the sunshine and her general condition was splendid. The tubercular abscess gradually disappeared. Her effect on other patients in the beds on the porch with her was an excellent tonic. Patients coming with fear and trepidation, under her influence were soon able to face the ordeal of a serious surgical operation with calm assurance.

Mrs. Sung Wang-shih remained in the hospital for over seven months. When she was able to sit up for the first time prior to her departure, her happiness knew no bounds. On the day of her home-going, she went around the entire hospital, seeing every patient there, and in her encouraging and interesting manner, told how she had been resurrected from death unto life. It has now been over a month since her return home. Several nurses have visited her there recently and found her happily engaged in her household duties, without pain or discomfort and in excellent condition—a very happy woman.

On a recent visit to our home with some oranges brought as a thank offering she went on her knees before Mrs. Hagman and showed her appreciation most enthusiastically. At her own expense she had published in the local paper an account of her cure expressing her gratitude to the hospital. She has been to our church and says she thanks the heavenly Father daily for his goodness to her. Today we operated on a young man, grafting bone from his leg into the spine. His disease was the same as Mrs. Sung's. This young man came to be operated only on account of the enthusiastic testimony of the cured patient.

The Word of God in India

IN ANY country the task of the first missionaries has been to translate the Bible into the language of the people and then try to get it into the hands of as many as possible. This year one of our aims in the women's work has been to sell as many Bibles, Bible portions and other books as possible.

Besides the Gospels one series of books has sold very well. It is the little storybooks compiled and translated by Mrs. Longfellow when she was in India. It is very fine and we believe will do much good. In one month we sold 285 of these and before that month's report was fully made up 200 more had been given out and sold.

In one month 219 books were sold by the Bible woman who works in the hospital. People come for physical help and they leave with both physical and spiritual help.

About a year ago we became acquainted with a certain Brahman family through the hospital. Since that time we have been teaching in that home. Recently they ordered through us an English Bible and are very happy in its possession.

The women in a Bengali home where we teach showed us the Bengali Bible which they have. She said, "We read it and pray to the true God every day. We know it is through this Book we receive our help." Thus people everywhere are not only buying the Book but they are asking for it and are witnessing about it. May it lead them to that peace for which they seek!

ETHEL SHREVE.

Bilaspur, C. P. India.

Mrs. Yocum in Damoh

It was a real pleasure to have Mrs. C. M. Yocum go into the homes one morning with Kasiya bai and me. The non-Christian bias did so thoroughly enjoy her, although she and they could not talk without an interpreter, yet they felt that she is interested in them and loves them. They thought it was an honor to have her visit them and were delighted that she came. They showed her their handwork and their homes, furniture, cooking vessels, etc., and made tea for her. They also told her about their customs and beliefs.

ANN MULLIN.

Damoh, India.

Dr. George Horton

Ten Years of Preparation—Then Africa

By GEORGE HORTON, M.D.

Mrs. Constance Horton

AFTER ten long years of preparation, we have at last reached our mission. We are not yet at our station, for there is yet a month in the government hospital and laboratory here in Coquilhatville before becoming a doctor approved by the state. Last Tuesday, just before noon, we came in sight of Bolenge, our base station and we felt that we had arrived at our goal. Many of the missionaries were out on their front steps to wave at us as the river steamer passed. We had to continue upriver to Coquilhatville, about six miles. Later in the afternoon we were driven over to Bolenge and there met the staff of missionaries.

Our arrival was timed just properly, for one of the men was celebrating his birthday anniversary, and the whole staff gathered for a supper and very brief get-together. You have no idea how good some American prepared food tasted after such a long trip on the sea, train and river. Above all, there was real southern United States fried chicken! But out here that gets to be quite tiresome, I understand, for little other meat except game is available. Any number of the Belgians, state officials, told me that one of the hardest things of their lives here in the Congo is the necessity of eating chicken. They say that occasionally they eat it raw, for the variety! But they apparently know very few different methods of preparing it, and we think that we shall never be reduced to such an extremity!

One of the amusing things of the ocean trip was the "filet Americain" (?) which was served. It consists of raw hamburger meat, raw egg, and a long ritual of salt, pepper, etc., with the proper amount of stirring, etc. The ingredients are served, the necessary mixing being done at the table by the ones who eat it. The Doctor of the Horton family took his pen and after crossing out the word "Americain" wrote "Africain." The waiter nearly laughed out loud, which would have brought down the wrath of the chief steward. At any rate we had ours sent back and cooked and it was one of the best meals we had!

We are very glad to be here and have a fairly definite idea as to what we are going to do next. But even now, there is some indecision as to which station we will be sent to. One of the doctors is going home next week on account of health—not a tropical disease, apparently—and we may be sent to her station instead of to Wema. The various stations are voting on the question, and we hope to have the answer soon. We had quite a little rush in Belgium after I had passed the examination in tropical medicine. Then, we expected to stay in Leopoldville for the hospital period, but when we got there, we found that the State preferred my taking the course in Coquilhatville. So that morning—we arrived after midnight from Matadi—reservations on the river steamer leaving the next day were secured after some difficulty, and here we are. But we did not have time to do any shopping or write letters in Leopoldville.

Since you all are interested in the weather, and it is a good subject for conversation, we will tell you that up to now we have not been nearly as hot here, even in the full sunshine of early afternoon, as we were in Galveston this summer—and it is little if any warmer than we found it in New York. Just now, at six o'clock, in the west is one of those beautiful tropical sunsets which surpass anything we had imagined. And it is cool enough to wear a coat here in the house with more comfort than to leave it off. Of course, we are in the rainy season now and we have seen several rains which measured up to expectations. Thus far, however, the rain is the only thing which was as bad as we had expected, or even as bad as at home. We have seen very few mosquitoes, it has been cool, and the train ride from Matadi to Leopoldville, as well as the river boat, were not nearly as uncomfortable as we had expected.

One of our first impressions is that there is a vast and self-evident difference between the natives of the mission and those seen about the towns in general. It is not easy to describe, but the faces of the natives about the missions are more open, frank, joyous, honest and hopeful. It gives us the added encouragement of feeling that here is a present, vital evidence that there is a real power in that gospel which we have come out here to live and teach. Not that we have ever doubted it, for it was our sole motive in coming, but to see evidence confirming our faith in it so soon after our arrival gives us the will to work—to bring these people into touch with that Jesus who is capable of developing them to the uttermost, in fact, into a people prepared for him.

The Story of Fifty-two Pennies

WHEN Juiskie Woodson passed away at the age of six years, her last request was that the fifty-two pennies which she had so diligently saved should be given to help children of other lands. The superintendent of the Sunday school at Marshall, Missouri, at that time was Colonel James A. Gordon. Mr. Gordon took the pennies, had her initials "J. W." stamped on each of them and distributed them to fifty-two children, who each promised to return the coin with fifty-two others. The world outlook and program of the Marshall church was thus begun.

It was more than thirty-five years ago that the unselfish spirit of Juiskie Woodson touched the heartstrings of the congregation and in 1904, while B. T. Wharton was pastor, the Sunday school undertook the support of C. E. Benlehr, just then sailing for India as a missionary. For many years Mr. Benlehr was in charge of the boy's school at Damoh, India, and later promoted the medical, leper asylum and evangelistic work of the Bilaspur district. Mr. Benlehr has just sailed for India for his fourth term of service and counts it an honor to continue as a Memorial Living Link of Juiskie Woodson and the Marshall church.

In the Middle of the College Year

Inauguration Ceremonies at Butler

EXERCISES in connection with the inauguration of President Walter Scott Athearn of Butler University will extend over a two-day period, Saturday and Sunday, February 6 and 7. The inauguration ceremonies proper will be held on Saturday afternoon, February 6, in the Butler gymnasium. The speaker will be Dr. John H. Finley, associate editor of the *New York Times*, and former president of the College of the City of New York.

The inauguration has been planned to coincide with the annual Founders' Day celebration of the university, and on Saturday evening the Founders' Day banquet will be held in the Riley Room of the Claypool Hotel. University officials will have places on the banquet program.

On Sunday, religious services will be held, with Dr. Charles Gilkey, dean of the chapel of the University of Chicago, as the speaker.

The university hopes to make the inauguration the most impressive academic event in the history of the institution. The Indianapolis Chamber of Commerce has appointed a committee of prominent citizens to cooperate with Butler in making it a great civic occasion. Seven hundred invitations have been issued to college presidents and leading educators of the country, and many have indicated their intention of being present. The university committee in charge of the event is composed of Dean W. L. Richardson, representing the faculty, chairman; Catharine Merrill Graydon, representing the alumni; and Lee Burns, representing the board of trustees.

Veteran Educator Passes

Dr. James A. Beattie, pioneer Disciple educator and preacher, passed away in Lincoln, Nebraska, on Thursday, December 24, at the age of eighty-four years. Dr. Beattie began his career as a teacher in 1865 in a rural school in Ohio, and for fifty-five years was active in the field of education. Following his graduation from Bethany College in 1871, he taught in that institution, and later served as president of Bedford College, Bedford, Indiana; Oskaloosa College, Oskaloosa, Iowa; Hiram College, Hiram, Ohio; State Normal School, Peru, Nebraska; and Eastern Oregon Normal School, Weston, Oregon. He was also superintendent of the city schools of Ashland, Ohio, and for a time vice-president of Cotner College, Lincoln, Nebraska. His longest term of service in one institution was with Cotner College, where he taught for fifteen years.

James A. Beattie was born in Huron County, Ohio, and received his early education in that state. He graduated from Bethany College, received the M.A. degree from Hiram College, and later was honored by Cotner College with the LL.D. degree.

In addition to his work in the field of teaching, Dr. Beattie made valuable contributions to the cause of education through his writings. He was an editor of educational journals at various times and often contributed to school publications. He was editor and joint author of a textbook, *A School History of Nebraska*, and author of a book, *Facts, Ideals and Principles of Education*.

His four children, who survive him, have devoted their lives to educational tasks. R. Kent Beattie, the son, is engaged in research work for the United States Department of Agriculture in Washington, D. C.; Ethel B. Beattie is a teacher of Latin in the high school in Lincoln; Mabelle B. Beattie is cataloguer in the library of the University of Nebraska; and Merle M. Beattie is supervisor of kindergarten and elementary grades in the Lincoln city schools. Mrs. Beattie passed away in 1919.

Dr. Beattie's life was a benediction to many. His work as teacher blessed hundreds of students; his interest in and devotion to his church was a challenge to its entire membership; his daily living was a source of inspiration to all who knew him. His passing will not erase the impression for good made by a life which was so rich in service and so consecrated to things high and noble.

New Scholarship Plan

At a recent meeting of the executive committee of Cotner College, the president of the college was authorized to offer a new type of scholarships, to be known as Church Offering Scholarships. The scholarships are to be based upon contributions of $50 and upward from the treasury of any church to the general fund of the college during the college fiscal year. They are to be of the value of 50 per cent of the church's gift, up to the amount of $120, which is the full regular academic tuition for the school year, and are to be used during the year next succeeding the year in which the contributions are made.

The scholarships are to be awarded by authorization of the church board to worthy young persons of the church's constituency who meet the regular college requirements in matters of character, conduct and scholarship.

It is hoped that this plan will not only stimulate offerings from churches to Cotner, but will enable many young people to attend college who would otherwise be unable to do so.

Eureka College ministerial graduates in the class of 1931

Front row, left to right: Raymond F. McCallister, Harold Winfred Wiltz, Major Graeme Linkletter, Claude Edward Adams.

Back row: Lyle Robert Beatch, Allen LeRoy Irwin.

Annual Meetings

The annual meetings of the Council of Church Boards of Education, the Association of American Colleges and the Liberal Arts College Movement were held at the Netherland Plaza in Cincinnati, January 18-22. This is without question the most important group of educational meetings held in America at any time during the year. Dr. H. O. Pritchard, Dr. J. C. Todd and Dr. H. H. Harmon of our national Board of Education attended the sessions.

PHILLIPS UNIVERSITY

Professor Ralph W. Nelson, teacher of Philosophy of Religion, has added another degree of Doctor of Philosophy to the growing list in the Bible College of Phillips University. The degree was conferred by the University of Chicago at the Christmas convocation on December 22. The theme for Dr. Nelson's dissertation was:

"The Rôle of Faith in the Philosophy of Emanuel Kant."

President I. N. McCash was chosen by the Enid charity association to head the municipal drive to raise $25,000 in the interest of the poor. He has perfected a good organization and is making rapid strides in the work.

Virgil A. Sly, assistant secretary of the department of religious education of the United Christian Missionary Society, was at Phillips University recently in conference with prominent religious education workers of the state with a view to working out a program of religious education that will meet the needs of the churches of Oklahoma.

DRAKE UNIVERSITY

Dr. J. H. Blackhurst of the Drake University college of education, is the author of a new book, just off the press, *Introducing Education.* The book has been written in collaboration with other members of the college of education faculty and will be used in one of the classes in the college during the second semester. Dr. Blackhurst is the author of several books that are widely used in teachers' colleges and schools of education.

Dr. Hamilton Holt, president of Rollins College, Winter Park, Florida, and former editor of *The Independent,* was the speaker at the annual Cap and Gown reception for seniors of the college of liberal arts held on December 17. At Rollins, Dr. Holt is conducting what he terms "an adventure in common-sense education," which is one of the interesting college experiments of the day.

J. S. Rex Cole, ex L. A. '15, is the subject of a feature story in the December *American Magazine.* Mr. Cole, who is head of a Hollywood investment company, according to the story, guards the treasuries of some thirty-five motion picture stars, has put many of them on restricted allowances, and signs checks for them in excess of five million dollars a year.

CULVER-STOCKTON COLLEGE

The Culver-Stockton glee clubs, with a combined membership of more than sixty, under the direction of Professor Ronald J. Neil, presented Handel's *Messiah* before the congregations of the Baptist, Christian and Methodist churches of Canton preceding the Christmas holidays. This is an ambitious undertaking for a college organization. In 1929, Professor Neil directed a performance of this work at Culver-Stockton, using only four choruses and seven solos of the entire oratorio. The director's vision was to learn new choruses year by year until the work might be given in its entirety. This, the third performance, included nine choruses and twelve solos, as well as two instrumental numbers, the Overture and the Pastoral Symphony, played by the college orchestra under the direction of Professor L. G. Fascinato. The soloists were all Culver-Stockton students.

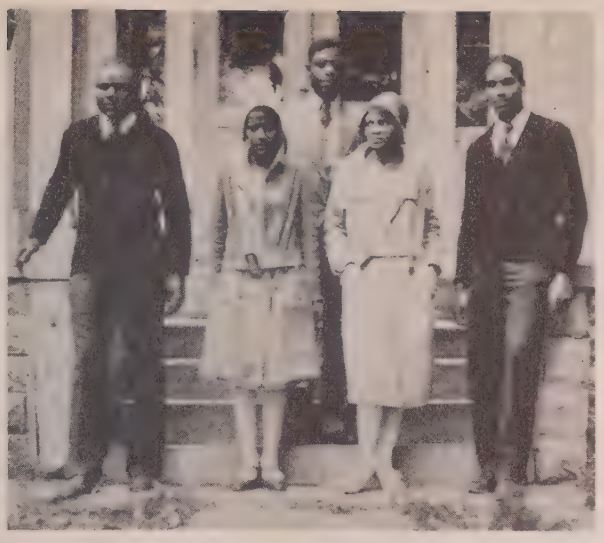
Dr. Frank E. Tomlin, professor of education, has recently constructed a test of knowledge of social standards entitled *The Best Thing to Do,* to be used in connection with character-education programs in the elementary grades. The test has been published by the Stanford University Press.

Negro students at Eureka College

All but one attended either Jarvis or Southern Christian Institute and will graduate in June.

Front row, left to right: James Ratten, Okmulgee, Okla.; Wilma Lucille Corbett, Valdosta, Ga.; Willie Sue Smith, Paris, Texas; William Franklin Burghardt, Greenfield, Ill.

Back row: Alonza Smith.



LYNCHBURG COLLEGE

The December 15 issue of *The Critograph,* student publication of Lynchburg College, contained an insert sheet devoted to interesting facts concerning alumni of the institution. Seventy-three graduates are listed who are in the ministry, forty-two of them in the state of Virginia. Seven are on the mission field. One hundred thirty-three have entered the teaching profession, twenty-seven of whom are teaching in prep schools, colleges and universities. Thirty-seven former students are continuing their education at other institutions.

COTNER COLLEGE

Chester L. Hunt, Cotner '34, won the local oratorical contest and competed for Cotner in the annual contest of the Nebraska Intercollegiate Forensic Association at Nebraska Central College, Central City, December 11. This honor entitles Mr. Hunt's name to be engraved upon the Weldon Oratorical Cup, presented by former President J. B. Weldon to stimulate interest in oratory. Mr. Hunt is a son of Ray E. Hunt, pastor of the First Christian Church, Lincoln.

Miss Dorothy Thomas, ex '25, is the author of a story, "Grandmother Hotel Adams," in the December *American Mercury.* Another story by Miss Thomas appeared in the November issue of the same magazine.

Miss Ida May Winder, associate secretary of the National Council for the Prevention of War, was a recent visitor to the campus. Miss Winder spoke before a number of classes in education, history and sociology.

EUREKA COLLEGE

Allan H. Bissell has recently become financial agent for Eureka College. Mr. Bissell is a native of New England, was educated in the public schools of Brewer, Maine, at Clark University, Worcester, Massachusetts, and at the Boston School of Expression. During the last fifteen years he has acted as financial counselor to a variety of educational, religious and social institutions. Mr. Bissell will work primarily in the field of personal solicitation. William A. Askew continues as promotional secretary of the college, limiting his activities to contacting churches and high schools in the interest of offerings for the college and student enlistment.

BUTLER UNIVERSITY

Butler University has recently been granted membership in the National Student Federation of America. The Federation embraces all accredited institutions of higher learning in the United States and is organized for the promotion of student welfare and understanding. Annual meetings are held by the organization to discuss student problems which are prevalent on the various campuses.

Dean James W. Putnam of the college of liberal arts was recently elected president of the Indiana School Men's Club. This is one of the highest honorary offices in state educational circles and comes only to those who have distinguished themselves as teachers or administrators. Dean Putnam has been active in the work of the organization for a number of years.

Eleven seniors were elected to Phi Kappa Phi, national scholastic society during December. They will be initiated into the society next June as a part of the annual commencement activities. As usual, the girls outranked the boys in the number of those honored.

BETHANY COLLEGE

Bethany College recently observed a unique "Peace Week" which stressed the problem of war and disarmament through

(*Continued on page* 45.)

Speaking of Books

Marked Trails for Boys

ONE of the most attractive gift books for boys that has come to my desk recently is *Marked Trails for Boys*, by Frank H. Cheley, the author of *Climbing Manward*, and *Little Leads to Character*.

The author believes that there is no experience so thrilling as to climb by alluring trails through unknown country to sunkist summits, unless it be the fascinating journey through life, with all of its mystery, challenge, fun and struggle, all of which appeals so mightily to every vigorous, red-blooded boy.

Marked Trails is a little friendly manual for all eager climbers, designed to keep boys everywhere from losing their way in the Great Wilderness, and to provide against painful and costly steps from the main trail that leads to usefulness, happiness and deep satisfaction in living. It is written so that "he who climbs may read," a boy's own book, written for boys.

Mr. Cheley believes that there are two sorts of boys in the world: those who learn to go their own way, under their own motor power, called ever onward by the lure of the trail, by the urge of adventure, by pure eagerness to be somebody and to get somewhere and to be where great things are going on; and those who are forever carried about, waited upon and nursed far into manhood.

Life, in the twentieth century, is a tremendous, challenging climb, through constant struggles, a journey that calls day after day for the best that is in youth. All along the winding trails and in the deep wildernesses are strewn those unfortunates who will never be privileged to view life from the summit. They simply haven't developed the "stuff" of which summit climbers are made.

CYNTHIA PEARL MAUS.

The Present-Day Summons to the World Mission of Christianity

DR. JOHN R. MOTT, in *The Present-Day Summons to the World Mission of Christianity*, has given the Christian world a volume in keeping with his high and unequaled service in world Christian leadership. Only Dr. Mott could have written such a book, for it is the fruit of his unique and altogether unmatched travel and study in the interest of kingdom development across a period of forty years. It is a very serious and statesmanlike book, on what is to the active Christian, the paramount issue in any period of human history, namely the dissemination, penetration and promise of the Christian enterprise in all lands of the planet. While the volume naturally grows out of the significant meeting in Jerusalem in 1928, of the International Missionary Council, of which meeting Dr. Mott was chairman, its range is much wider than that and it deals comprehensively and trenchantly with the modern missionary enterprise "in its field of concern, its complexity, its pace and its governing motives and objectives."

Dr. Mott did not write hastily, directly following the history-making conference in Jerusalem in 1928, but waited until he had made other extensive tours throughout strategic centers of the world and had checked over against the findings and declarations of that meeting, his own further personal observations in this time of great change and complexity. The book has ten chapters and deals with such outstanding issues in the present-day challenge to Christianity as world trends, rural life, world peace, industry and race, besides the summons which comes to Christianity to share and to cooperate. Then he goes on to deal with the summons of the living message, the call to the home base to back the enterprise of the world mission of Christianity and the leadership necessary for the task.

A characteristic statement, in this intellectually and spiritually arresting volume, is found in one of the last sentences of the book in which he speaks of the high challenge of this great enterprise for the uplift and redemption of humanity. He says: "It takes a program such as world-wide missions, properly conceived and presented in all their massive greatness, wholeness, oneness and revolutionary transforming power, to arrest the attention and command the cooperation of men and women of large affairs and of the greatest power and influence."

Dr. Mott's book is the latest, the most cogent and the most comprehensive statement of what Christianity confronts in its mission to humanity.

S. J. COREY.

Books Reviewed in This Issue

MARKED TRAILS FOR BOYS, by Frank H. Cheley. David C. Cook Pub. Company, Chicago. $1.00.

THE PRESENT-DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY, by John R. Mott. Cokesbury Press, Nashville, $2.50.

SOCIAL PROGRESS AND CHRISTIAN IDEALS, by Myers, King, Taylor and Jensen. Cokesbury Press, Nashville, Tennessee. $2.25.

I DARE YOU, by William H. Danforth. Published by "I Dare You Company," St. Louis. $1.10.

TWENTY-ONE, by Erdman Harris. Ray Long and Richard Smith, New York. $1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Social Progress and Christian Ideals

ONE of the encouraging developments in the field of religion within recent years is the emergence in the South of a group of leaders who are aware of the movements toward social progress and its relation to Christian ideals. The authors of this book, with the exception of Mr. Myers, are all southern men, and in the case of Mr. Myers, his investigations of conditions in southern cotton mills and his devotion to the cause of southern textile workers entitle him to be counted among southern leaders. James Myers is industrial secretary of the Federal Council of the Churches of Christ in America; Alva Taylor is adding to his wide reputation as a prophet of social righteousness by his work as professor of social ethics at Vanderbilt University, while Howard Jensen is a brilliant young sociologist whose career at Butler University and later at the University of Missouri fully justified his choice by Dr. Ellwood as a member of the faculty of his department at Duke University. William P. King, book editor of the Cokesbury Press, has already achieved recognition as an author and as a consulting authority on social problems.

Within the scope of a little more than a hundred pages Mr. Myers presents the best analysis of Jesus' teaching about the Kingdom of God to be found among recent authors, and follows it with a perspective of social conditions throughout the Christian centuries based upon what he calls the three fundamentals of Jesus, namely, Bread, Brotherhood and Freedom, to determine how men have fared in these realms throughout the years. Dr. Taylor traces the democratic revolution of the eighteenth century and shows how it stopped short of full fruition because its sponsors were men of substance who did not want too much democracy. Instead of carrying it forward to its logical conclusion they mobilized democracy to defend autocracy in property rights and the denial of that freedom and equality guaranteed in political life when applied to commerce and industry. He believes that the cure for democracy is not less democracy, but more, resulting in the application of its principles to those areas where its application has heretofore been denied. His chapter on "The Machine Age" is a compendium of facts of amazing variety and import. He makes the future a fight between *laissez faire* and cooperation, with the church definitely committed to the side of social reform. Dr. King discusses scientific knowledge and spiritual attitude, concluding that, "Our hope is not in a bizarre and freakish minority, but in the minority which consists of a spiritual continuity with the great prophets and Jesus Christ." He sets forth the goal of the Christian world toward which we strive as a healthful world,

an educated world, an ethical world, a beautiful world and a spiritual world. Dr. Jensen undertakes to forecast social progress, admitting that the way of the forecaster is hard, but insisting that to refuse the task would be presumption. He believes the future is beset with disillusionment, but not with despair. He analyzes our problem as the problem of progress, the problem of science, the problem of ethics, the problem of technique, and the problem of motivation.

The book is well written. Many of its passages sparkle with epigram. Preachers will find many quotable passages, as for instance, "We have pursued too long the method of selfish competition, acting on the motto, 'Every man for himself and the devil take the hindmost.' In the long run the devil will take the foremost," "The social shortcomings of modern civilization lie in the fact that it clings to ethical formulas of an age that science has abandoned," and "Property right is the last bulwark of aristocracy and artificial privilege." A book so full of excellencies ought to be free from carping criticism, especially from those who have not wrought so well, but one cannot help feeling that in places the authors run to the academic and that Mr. Myers in his summary of the Christian centuries has attempted in a few pages what Brace and others needed a whole volume to describe. But these are not defects so much as they are limitations imposed by the nature of the task and the length of the discussion.

JAMES A. CRAIN.

Twenty-One

EVERY now and then there comes from press a book which you wish you could place in the hands of every young person of your acquaintance for whom the book was intended. Such a book for young men is to be found in *Twenty-One*, by Erdman Harris. It is a book which every young man nearing the age of twenty-one or who has just passed his twenty-first birthday, will find unusually challenging. The author tells you what happens physically at twenty-one; he tells you of the man who died of old age at the age of seventy, and of the man who lived to be 169; he tells you what the law allows you to do at twenty-one and forbids you doing until then. He tells you of the customs of primitive peoples and of their rights of manhood. He tells you, too, quite truthfully of thousands of men beyond the age of twenty-one who are still ridiculous boys —of men who go into wild rage over business transactions or perform pranks which the average adolescent would scorn.

You will find this book as exciting as a good novel, packed with strange information and a lot of good sense. He will ask you and help you to answer questions which you face every day: Can you find and hold a job? Have you learned to amuse yourself? Can you ride a hobby? What do you know about sex? What kind of a girl will you marry? Do you know how to spend your money? Whether you are twenty-one or over, or nearly twenty-one, you will have a great time with this friendly book and its wise counsel to young men.

Before Mr. Erdman was twenty-one he had chosen a profession, found a way to amuse himself and learned two hobbies. His profession is teaching, his amusement is dramatics, and his two hobbies are music and painting. His main athletic interests have been swimming, in which he represented the Princeton-Varsity, tennis and golf. On the piano he plays his own compositions, improvising at will, and plays whatever you call for in whatever manner you wish. As the head of the College of Dramatics Society, he led the Princeton Triangle Club through a schedule of twenty-four performances covering over five thousand miles. While he is somewhat shy about his paintings, he has done the murals for his own home, and many other conspicuous designs. He graduated from Princeton and studied in the University of Edinburgh, Oxford University, Teachers' College, Columbia University and Union Theological Seminary. He received his M.A. in 1924 and his B.B. in 1929. In the American University at Cairo, Egypt, he taught boys of fifteen nationalities and twelve religious faiths. He knows young men and boys the world over; how well he knows their problems and their mission you can judge for yourself as you read this splendid book called *Twenty-One.*

CYNTHIA PEARL MAUS.

"I Dare You"

I HAVE just read with unusual interest and profit a new book called *I Dare You,* by William H. Danforth, president of the Ralston Purina Company, of St. Louis, Missouri.

I wish it were possible for me, personally, to place a copy of this book in the hands of every young person of my acquaintance who is struggling to achieve against such obstacles as poverty, obscurity, lack of confidence, lack of the right kind of friends, too much money, a limiting environment, because, I know that this story of achievement would bring just the "dare" needed to make "wishers" become "doers."

Mr. Danforth believes in the spirit of unconquerable youth whether that spirit is found in youth or age. To him life is the great adventure of achieving the unachievable. He has written as he lives, believing that the only real limitation any of us know is the limitation of faith and energy to make our dreams come true.

He dares you to be physically strong no matter what handicaps you may have to overcome in order to achieve it. He dares you to be intellectually creative by building into every twenty-four hours of life, the things that make for intellectual creativity. He dares you to give your own social personality the "once-over," to see whether or not you are developing that something called "personality" that indescribable quality which attracts people to you, because he believes profoundly that obstacles just melt away before the sunshine of radiating smiles. He dares you to enter into the holy of holies in your own life and take an inventory of your spiritual self.

He dares you to become a member of the "I Dare You" Club, by determining to make at least one outstanding contribution in your life; to write down your dare, and then to spend all of the resources of your personality in the accomplishment of that dare. He dares you to make this book a constant source of stimulation to your friends, by personally bringing it to their attention, as you pass on this "I Dare You" idea.

This book is Mr. Danforth's contribution to the development of the youth of our land. It is not written for royalties or profits. Whatever monies are received from it after expenses are paid will go to help some worthy program for youth. The first edition was privately printed for Mr. Danforth's personal friends and for any daring youth who may cross his path and accept "the dare."

CYNTHIA PEARL MAUS.

School in Wuhu Flourishing

WE HAVE several new members of the Academy faculty here in Wuhu, all of whom seem to be good teachers, and there are 135 boys in the school. That is the most we have had since 1927 when the school was closed for a year. I have a good Bible class there and more boys are coming in each time it meets. I also teach quite a lot of English and music.

Do you remember my telling you some time ago about the church organized by five Chinese Christians in north China? They have selected one of their boys and sent him to us to be educated. He is a big fellow, a rough, brown farmer, twenty years old, and is in our "preparatory class" which is below junior high school, or the sixth grade. I think his previous education does not justify our putting him in that class, but he is working his head off to do good work. The community has selected him to get an education and be their preacher. Pray that the Lord will especially help us to lead this boy into a thorough knowledge of his Bible, a true understanding of God's Word, and a rich spiritual experience that will help him to be the responsible leader that his people are giving him the opportunity to be.

Our boys' school and girls' schools have united into one school but we still have the schools in two different places. Some of the little boys come to the girls' department with their older sisters. We have just the primary school for the boys and primary and junior middle for the girls. We have seventy boys and seventy-seven girls in the school.

STELLA TREMAINE.

Wuhu, China.

Through the Swamps of Africa

By Ruth Musgrave

TWICE a year we have had the ninety evangelists and their wives come to Lotumbe for school, pay, baptism of converts and taking the offerings of their churches, etc. It usually took them from their work about two months a year.

Since Mr. Hobgood left and it is so hard to take care of so many with a short staff, we decided to go to the evangelists. We have five districts to care for. Mr. Watts went in one direction, Miss Stober in another and I in still another. I went across river. I first spent twenty-five days itinerating and then had three weeks of institutes, or *bikitelos,* as we call them, one week at a place. The first territory had ten evangelists, the second had eleven and the third had nine. We had thirty-seven, sixteen and seventy-five baptisms at the three places. The converts came in with their evangelists. We counted the offerings, sold school supplies, signed state books for the evangelists' pay, had school, married couples, doctored the sick, paid the evangelists, etc.

Amba, the wife of my cook, Wetelo, had not been well when we left home but Doctor gave us medicine for her. The farther we went the worse she got until she finally could not stand another day's march. We decided to leave her and Wetelo at a village and go on and after five days we would be back. We left plenty of money for food and asked the pastor to look after them. They were strangers and in heathen time would have been eaten before we could get back.

We got through and back to them a day early by doing two days' travel in one. We were glad to see Amba up and feeling much better. Wetelo told me that the Christians and the pastor were very good to them. Friday and Saturday they brought food for them to *buy* and on Sunday they asked Wetelo to preach. He preached a good sermon of love and truth. Wetelo lives his Christian life and his messages are from the heart. He told me that from that time on they brought *gifts* of eggs, food, wood, water and cooked food, and never sold them anything else. Wetelo taught school there four days. He had seventeen children from that village and others from a nearby village. They begged so hard for a teacher that I am going to do my best to get someone to go.

Ikela was one of the villages and one of no mean size. It is in the midst of a great jungle. The day I went there I crossed swamps and fallen trees for a mile or more. I'd slip and fall, step off a log into water above my knees unexpectedly and you know how that *hurts* even if it doesn't bruise. It was such a bad path that I had to revert to the time I had laughing gas, while having four wisdom teeth extracted, and confessed that "I'd do anything for Africa." Here in this water-covered swamp, with no other white person along, and having left my cook and his wife behind because of her illness, I was saying over and over again, "I'll do anything for Africa."

When we got to Ikela we found Lokange Paul, the pastor, with his wife and two little children and the Christians, gathered together singing a Christian song of welcome. That was worth it all. I forgot the swamp at once and the fact that I'd have to recross it the next morning.

Lokange Paul is of the Batswa tribe—that is the dwarf tribe, the despised tribe among the Africans. They were the slaves to the Nkundo tribe before the Belgian Government freed them. The hatred is still there among the heathen, but thanks to our Jesus, who has power to change hate to love and remove prejudice and jealousy, Lokange Paul is esteemed and honored among the Nkundo as well as among those of his own tribe. He has a nice home and has started a church which is not yet finished. The membership is about 200. He had quite a few *bakimi,* that is, those learning the way of Jesus, those who want to be Christians and are learning the way more perfectly that they may understand why they are baptized.

The Good that Men Do

Praaha Kumar and Joyce Reynolds
Where the East and West meet on common ground

THIS past cold season we were camping in a Gond village and one day just at tea time a lovely little girl about nine years old appeared at our tent. She bowed and salaamed politely, then said, "Will you come to our house for tea today?" This was an unheard of thing among these Gond farmers. Very few of them even know what tea really is. So after questioning her, she told me her story. "Some years ago we lived in Bilaspur and not so very far from the big mission hospital there. Before I was born your Miss Sahibs (single ladies) used to come to my house and teach my mother. Then when I was born your good doctor came to see my mother. A few years later we were transferred to this jungle land and our hearts were sad because no messenger of Jesus ever came to our home. Now that God has sent you here, you must honor our home by your presence." I promised to see them as soon as possible and the little girl skipped away singing a bit of the song Miss Kingsbury had taught her mother, "Jesus Loves Me."

Early the next morning she came back with her tiny sister and her father, who is a government official in that village. We found that Joyce liked the older girl and that Virginia Rose was very fond of the new little sister, so we snapped their pictures together.

Three months later while I was in Darjeeling, the hill station, a letter came saying that this dear little girl, whose heart was touched by His love, had been burned to death and breathed her last in the Bilaspur hospital which she liked so much. The mother is still sad and begs me to come daily and give her peace in Jesus' name.

Little did our saintly Miss Kingsbury realize as she patiently taught this Hindu woman, that years after her death she would be making life happy and death bearable for this little family in the jungle.

MRS. H. M. REYNOLDS.
Kotmi, India.

A Sad Experience

ABOUT three weeks ago a very sad thing happened in our school. One of the normal-school girls died with tuberculosis. She had graduated from the three-year high school course and was in her first year of the normal school when in March of 1931 she had to give up her studies. Since then she has been fighting a losing battle with that dread disease.

In honor of the memory of our dear friend we did not have classes the next day but used the day in doing various things to show our sympathy. A committee of girls consisting of those who had been in the same class with Emma wrote a very sweet note to the mother. Another committee prepared dinner and sent it to the family. Another group made three beautiful wreaths of flowers. And another group arranged the program for the funeral. At four o'clock the service was held in the church. As is the custom here Emma was dressed in a white dress with a veil and crown of flowers like a bride uses. Behind the family and intimate friends sat the group of classmates and teachers. Most of the girls wore the uniform—blue middy and skirt—and the Camp Fire Girls wore their arm bands also. Emma was a charter member of the Camp Fire Girls here. The service was very simple but very impressive. The girls sang "Oh, Sing of the Home Over There." The church is situated about two miles from the cemetery but following the custom of Mexico we marched in a body this distance behind the hearse. As we went through the streets I was impressed by the respect shown by all the men. They lifted their hats while the hearse passed by. I had never known how much consolation one could get out of this custom.

RUTH LESLIE.
Aguascalientes, Mexico.

The Missionary Organizations' Own Section

Daily Devotion

IN THE quadrennial convention of the Student Volunteer Movement held recently in Buffalo, New York, the first half hour of each morning's session and the closing moments of each evening meeting were given to devotion and meditation.

In the first service Bishop Remington, leader of the morning devotional periods, gave to those in the audience some very practical suggestions for making the devotional hour one of real value. This "technique of devotion," as Bishop Remington termed it, seemed to us so worth while that we are passing it on to you for your own use.

1. BE STILL. Just let go and relax. Assume a comfortable position, let your mind be still and your heart be at rest. "Let go and let God."

2. CONCENTRATE. Bring your mind to a focus. This is not an easy thing to do, for our errant minds go wandering off in all sorts of paths. But we must bring them back to concentrate upon the subject of our meditation.

3. CONTEMPLATE. Now let us spend a while in continuous meditation upon some quality or attribute we desire. Let our minds and hearts dwell in reflection upon the virtue which we wish to make our own.

4. AFFIRM. Educators tell us that "impression without expression" is not good for us. This is equally true in worship. We should always follow our contemplation with an affirmation, a high resolve, a pledge that calls for action.

Whether your hour of devotion be spent in your own spiritual enrichment, or whether it be spent in intercessory prayer as you carry the needs of others to the Father's throne, can you not see that these four steps, this technique of devotion will lead you farther and deeper into communion with God?

Discouragement

IN READING a book on salesmanship I found this interesting statement: "Discouragement is a poison." This testimony comes from the experience of a capable and successful business man and he is voicing it for the benefit of those who want to sell material goods to others. "Discouragement is a poison."

Over and over in these past days have I repeated this sentence, asking myself the questions, "Is this true only in business, or is it true anywhere? Is it true in religious life? Is it true in missionary work?"

If it *is* true, too many of us who are members of missionary organizations are feeding ourselves poison in these days. Do I startle you with such a statement? Then read carefully these comments, every one of them coming from leaders and members of our missionary organizations:

"It just isn't possible to get new members into our society. It is so hard to get women interested." "It isn't any use to try to reach people who don't believe in missions." "I don't know how we can ever reach our goal this year." "We're awfully discouraged, everything seems so hard."

Have you said these things? Have you felt this way? Well, "discouragement is a poison." With such a handicap, no wonder the way seems difficult.

Is such discouragement justified? Have we reason for such pessimism? Is our lot really such a hard one, our task a hopeless one?

Suppose we study for a moment the greatest missionary of all history, save Jesus himself, and see what this man's encouragements and discouragements were, and what outlook and attitude he had toward the missionary enterprise. This we do in order that we may compare our situation with his.

In the fourth chapter of Paul's letter to the church at Philippi, he says, "Rejoice in the Lord alway: and again I say, Rejoice. . . . . in everything by prayer and supplication with thanksgiving let your requests be made known unto God. . . I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound." (Moffatt's Translation quotes him thus: "I know how to live humbly; I also know how to live in prosperity. I have been initiated into the secret for all sorts and conditions of life, for plenty and for hunger, for prosperity and for privations.") " . . I can do all things through Christ which strengtheneth me. . . . . I have all, and abound. . . . . My God shall supply all your needs according to his riches in glory by Christ Jesus."

Now what did Paul possess when he said, "I have all, and abound"? I heard Dr. Harry D. Smith of Phillips University give to a large audience the answer to this question, but first Dr. Smith recounted the things which Paul did *not* possess.

Paul had no money. In the sixteenth verse of this fourth chapter of Philippians from which I have quoted, he says: "Even when I was in Thessalonica, you sent money more than once for my needs." Paul had no family ties, no loved ones in that close circle. Paul had no country. He was Roman and Jew, born in Tarsus, reared in Jerusalem; and an exile for much of his life. Paul even lacked the personal liberty that is today the accepted right of every man or woman. In bonds, in chains, in prison, in jail, he suffered these experiences repeatedly.

Well, what *did* he have that made his life one of joy and courage and optimism? Paul had a hope that could not be quenched, a hope built on and in Jesus Christ. Paul had power; he used his God-given power to preach Christ constantly and fervently. Paul had a majestic task and when it was revealed to him, he gave himself to it devotedly and unreservedly.

We think it difficult in these days to interest others in world missions. Do you think the task was easy when the first disciples worked at it? Convincing the Jews who were racially proud, narrow and arrogant, that Jesus Christ was the Savior of all men—the despised Samaritans, the hated Romans and Greeks, yes, all the world—and then persuading these Jews to have a part in carrying the gospel to them, well, what do you think about *that* task?

We are rebuffed today by those who say, "Oh, there is so much to do at home." But the followers of our Lord were told by him to go into all the world, and were given this commission before anything had been accomplished in Jerusalem. I feel sure that Paul wanted to preach the gospel to the Jews, and that he was disappointed when the Lord set him to work among the Gentiles. But he went! And he gave himself whole-heartedly and unreservedly to his task.

In these days you and I are apt to become discouraged about the financial support of our missionary work. Are we the first people to have known a depression, suffered privations or experienced financial difficulties? Listen to Paul as he tells of the little church at Macedonia and its giving: "Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together, hath poured out a flood of rich generosity. . . . ."

Paul is full of optimism, faith and power, because he compares all his discouragements and difficulties and sufferings with his purpose and his joy and his hope, in a true realization of their real value. Then he says to us: "I am appointed a preacher and an apostle, and a teacher of the Gentiles. For which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

I will not attempt to draw comparisons or point a moral, but if you and I are willing to judge values and weigh the "afflictions for a moment" with the "eternal weight of glory," we shall approach our task anew with high hearts and strong hope.—ORA L. SHEPHERD.

Programs for Adult Organizations

MARCH

Topic—Help for the World's Physical Needs

CHRIST always met the physical needs of men before he attempted to meet the spiritual needs, and so the church recognizing the difficulty of reaching men's souls when they are physically miserable or hungry, and in compassion for their suffering, witnesses for its Master through hospitals, clinics, preventive medicine, health education and improved agricultural methods. So the farmers of the world, oftentimes far from medical help (even in America), are desperately in need of this healing ministry of the Great Physician.

Program Leader

You will wish to turn to your annual program booklet and read carefully pages six and seven in order to get the plans for the meeting well in mind. It will also be helpful to turn to pages twenty-four and twenty-five of this booklet for the suggested order of presentation.

The material suggested for the devotional period will be found in this issue under the title "Wells of Sympathy," Luke 16: 19-31.

The leaflet "His Healing Touch Upon Tibetans," as written by Mrs. W. M. Hardy, who spent several terms with her doctor husband in Tibet, shows us how medical missions open the hearts of reticent and stolid rural people through the gospel of Jesus Christ. Please comment on the fact that loss in receipts for the past several years has made it necessary to close this work in Tibet. However, the people will always be more intelligent and cleanly because of this tender ministry through the years of our service on the roof of the world.

Mrs. Douglas Corpron, who is not only the wife of a medical missionary, but also a trained dietitian, has served with her husband at Luchowfu, China, for several terms, and in the leaflet "Sounder Health for Rural China," she tells of the methods adopted by them through the hospital and in her educational work on dietetics, to help the thousands of rural peoples by which that city is surrounded.

The impersonation for this month is one of the most interesting women characters the world has ever produced—the story of Josefa Abiertas is told in the leaflet "A Portia of the Philippine Islands." Suggestions for giving this in costume are as follows:

The impersonation—This character of Josefa will yield itself better than many to impersonation or perhaps better still a friend of Josefa (many of whom are living and are working with our missionaries in the Philippines) could be used. The large sleeves of the Filipino costumes for women is one of the outstanding things and very attractive. Tarleton in red, pink or yellow, is the best substitute for pineapple cloth. A skirt which is gored so as to fit comes to the ankle and has a train at the back. This train could be improvised in some way which would recommend itself to an ingenious woman, since it is usually pinned up to the waist for convenience. The blouse is made with a plain bodice, sleeves elbow length, with enough gathers at the top so that the stiff tarleton wil stand out away from the arm. The sleeve is not made to fit the arm but to stand away from it. A triangular fold of material is laid about the neck and shoulders, coming to a "V" shape at the front, and being stiff it stands up very much in the same fashion as an old-time ruff. American shoes, stockings and methods of doing the hair are suitable. Go to some back issue of WORLD CALL for a picture of the costume. Perhaps you might easily find one in the *National Geographic* or a copy of *Asia*.

A very interesting service is being rendered the simple farm folk of Mexico by our mission, through the services of Miss Florine Cantrell, a missionary nurse from Tennessee.

Free Material

From time to time it is possible to provide free materials that are appropriate for various programs and this is the case for this program on medical missions in rural areas. There has been reprinted and made available upon request, an article by Dr. Victor Rambo, medical missionary in Mungeli, India, entitled—"Call the Doctor." This is not only an intensely interesting article on this month's program theme, but also has excellent pictures which could be used for poster material. Additional information about our medical work in India is to be found in another reprint—"Health and Happiness Go Hand in Hand."

Supplementary Material

The following vivid and true story comes out of the busy every-day life of Mrs. H. M. Reynolds who with her husband is stationed at Kotmi, a rural section of India:

"He sat on the edge of the bedstead leaning his head against the wall, suffering untold misery. He was a Kewat—fisherman by caste, and much like Peter, the sturdy fisherman of old. His eyes were red and inflamed, his face was a huge swollen sight, his limbs and whole body were swollen twice their normal size. His brother met me at the door and informed me his brother was dying. I asked if I might come in and pray for him. He being a swarajist (against the government and therefore all white faces) made no answer. I entered. The sick man paid no attention to me, but cried out, 'I have come home to die, medicine will do me no good.'

"The brother and all the relatives chimed in, 'Nothing can help him, he is already dead.'

"The Bible woman and I sat down and told him, or rather them, the story of Jesus healing the paralytic, and the woman ended her discourse by saying, 'That same Jesus is up in heaven now waiting for you to call upon Him for help.'

"We prayed with them, and after the prayer the brother stepped forward and said, 'We will bring him to your hospital this afternoon.'

"I little expected them, their faith was not even equal to a mustard seed, it seemed. But that afternoon here came fifty men and four of them were carrying this man on one of the native beds. We took him over to the hospital where more men and women assembled to see what might happen. Dr. Peters (our fine Indian Christian doctor from the sanatorium in Pendra Road) prepared for the operation. The people crowded round about him, so that he had to 'shoo them off' so as to have room to operate.

"The doctor came out and before the waiting eyes of the multitude performed the operation. He tapped the man's abdomen and drew out a two-gallon bucket of fluid. During this process, these strong men began to grow pale. Down went the head man of the village in a dead faint. The wife of the sick man grew hysterical before everything was over. But when they saw the man's abdomen getting smaller and smaller, almost back to its normal proportions, they were astonished beyond words, and began to talk in excited whispers. Many of them lingered on all night for fear he might die.

"From that day on the man made rapid progress. He stayed in our hospital three weeks and went away a well, happy and most grateful man. His charming wife said, 'Mamma Bai, we have spent all we had with our "doctors" to get him well, but nothing did him any good, and when he had come home to die you Christians took him and raised him from the dead.'"

To the leader who is willing to look through back issues of WORLD CALL, such interesting reading as—"When China Cares for Her Own" (to be found on page 27, of August, 1931, issue), and "Healing in Africa" (to be found on page 34, of June, 1929, issue), will reward her efforts.

Programs for Young People

Circle

(For Young People, ages 18-24)

1931-32: *In Many Lands.*

March Theme: *In the Islands.*

Worship Theme: *Go ye into all the world.*

Interest Group

THE group which chose the Islands as being of special interest will have an opportunity to present their program in March. We have grouped Puerto Rico, Jamaica and the Philippines for study. This will give the interest group an opportunity to make a presentation of the three Islands.

March Program

The program helps followed in the packet offers variety. The first presentation "Goals in Jamaica and Puerto Rico" refers to WORLD CALL. Be sure to read these articles and present the interesting parts to the group. This will help the group to face some of the problems involved when changes are made necessary by reduced budgets.

The other program material in the packet centers around the Philippine Islands. "A Day in Northern Luzon" describes our work in that section of the Island. The impersonations entitled "Ambassadors of Good Will" introduce the missionaries in Manila. Assign these to as many individuals as you have missionaries to introduce. The dramatization "The Return Trip" presents in a very splendid way the observation of a group of young people who have visited in the Island.

Great emphasis should be laid in this March meeting on the Easter season with its message of sacrifice and self-denial.

As Jesus Christ gave himself, a willing sacrifice for the sins of the world, so does he ask us to sacrifice in order to share him with the rest of the world.

In preparation for your presentation of this call to Self-denial, you need to read *Jesus' Teaching on the Use of Money*, a book written especially for young people by Miss Ina Corinne Brown. It may be purchased for fifty cents in paper copy from headquarters.

Valuable articles on Self-denial will be found in this and the March numbers of WORLD CALL.

Ask your group to commit themselves to the personal observance of Self-denial and also to cooperate in the family observance. Do not hesitate to offer this opportunity to every one in the Circle and be prepared to suggest practical ways in which members may make a sacrifice in His name and for His cause.

Use for a motivating purpose in this season of Self-denial—"As Much for Others as for Ourselves."

Senior Triangle Club

(For Young People, ages 15-17)

1931-32: *World Highway.*

March Theme: *Gateways to the Mind.*

Worship Theme: *Go ye into all the world.*

Program

IN OUR "World Highway" program from month to month we are observing various types of work on the mission field. During the month of March we are to have the privilege of knowing more about our schools. Surely we will be interested in missions when we realize so much of our work centers around our young people.

You will be interested in the material built around the theme "Why Are Schools Necessary." It was written by a young woman aboard a steamer on her way to Africa to engage in educational work. She tells why she made the decision to serve in the educational work in Africa. "Walls of Learning" presents various types of schools, for you know they range from the kindergarten to the university. "Beyond the Campus" presents three outstanding leaders of today who were formerly our students. Do you think it pays to provide schools for our young people?

In the March meeting, call attention to the significance of Easter which comes this year on March 27. Press home to the minds and hearts of the members of this group that Jesus gave his life in love for the whole world; that his followers gave their possessions and their lives to make him known to others; and that he asks us today to sacrifice and deny ourselves to tell others everywhere about his love.

Use material on Self-denial which you will find in this and the March issues of WORLD CALL.

Lead your group to a definite pledge for the personal observance of Self-denial and also cooperation in family observance. Make plain to these boys and girls that each one of them, though few or none be wage earners, may have a personal part in Self-denial. Some receive allowances, no doubt, and others may have ways of earning small sums. Still others may sacrifice the sums of money which are given them to spend on pleasure.

The members of the Senior Triangle Club can exert a splendid influence on the observance of Self-denial in their families. This may be practiced by having simple meals through the week preceding Easter, by putting the car into the garage for that time, and by doing without shows and movies.

Use for a purpose in the season of Self-denial, "As Much for Others as for Ourselves."

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Winter Quarter, 1932: *Trails of Discovery in World Friendship with Friends in China.*

March Theme: *The Challenge of the Future for the Disciples of Christ in China.*

EVERY year there should be one evening when the fathers and mothers of our Triangle boys and girls are entertained by them. March is a good month for this, especially if the plans are begun in January and the guest meeting is held early in the month. We suggest something of the kind in the recreational section of "Trails" to take the form of an exhibit as a culmination of an intensive study of China and a collection of all that can be gathered in the course of the study. Or you may want to use the March Triangle Club program and arrange your own "guest night" reception. We are suggesting several stories with which you may supplement your program.

In China, government documents too important to be intrusted to the mails are carried by official runners. One of these men came into an evangelist meeting one evening and became very much interested in the gospel. Not long after, he became a Christian, gave up his work for the government and began to work for the Bible Society, distributing Bibles. When he came into a village he would call the people together and preached to them and then distributed the Bibles. But people doubted his sincerity because, they said, he was making a living by distributing the Bibles; so of course he must preach as if he believed Christianity. It was easy to be a Christian, they said, if one made his living that way. When he discovered that his people were saying such things he decided there was only one way to meet their taunts. He went back to the service of the government as a runner. Then, whenever he reached a village on his journey he explained that he was an official runner but that he wanted to tell them about what he had found to be the most valuable possession in the world. When he had done this for several years they came to believe that he was in truth, a Christian. For years he ran and preached, combining his work with his religion. Today he is giving full time in one of our self-supporting churches in China.

Dr. Chen Tao-Seng (pronounced Chun Dao-Sung), a loyal Chinese Christian writes, "We can give our hearty thanks to God that we have such good church services here. People all say that we do our Christian work in fact and not in

(*Continued on page* 46.)

Devotional Study for Missionary Societies

MARCH

Wells of Sympathy

Song.—*The Great Physician.*

Scripture.—*The Rich Han and Lazarus*—Luke 16:19-31.

JESUS regarded our contrasts of wealth and poverty with troubled eyes. Otherwise this story could never have been written. His swift reproof for unfeeling wealth and swift pity for the uncomplaining poor had their birth in his pain. He marveled that people blessed with abundance could be deaf to the plea of distress. So do we marvel that medieval barons could glut themselves cheerily while captive wretches rotted in dungeons below the banquet hall. Perhaps the year A. D. 3000 will marvel that our civilization could tolerate extremes of inordinate wealth and abject penury, and still call itself Christian. No one has depicted the opposites of human estate more remorselessly than Jesus.—*Buttrick.*

The story sets before us a man surrounded by all the comforts of life and enjoying them to the full. There is no accusation of positive wickedness, no hint that his riches were dishonestly gained or that they were spent in a sinful manner. All that is implied is that he failed to use his wealth for the benefit of his fellow man, and for the glory of Him to whom, of right, they belonged. He kept it to himself and spent it simply and only on his own enjoyment.

It is not the having of riches that is here condemned, but the neglect to use them for God and in his service. And poverty, in and of itself, is not a virtue. There is as much iniquity among the poor as among the rich. Not what a man has but what a man is, counts before God. Riches test character in one way, poverty tests it in another; and the character that stands the test in either condition will be approved.

The contrast in the story is "such as our own streets continually present, and if anything you have yourselves seen, of the extremes of comfort and discomfort can add another touch to this picture, you are welcome to see remembered reality shining through this parable." (Dods.)

Lazarus daily was laid at the gate—a beggar on whom calamities had come; not because he had chosen them, but because tragic circumstances had thrust on him rags, ulcers and gnawing hunger. Dives passed in and out of the gate of his home on his carefree way, "selfish and essentially heartless. He felt no genuine compassion. Ulcers and rags left him unmoved, they were merely a part of life's familiar and accepted scenery. Being rich was not his crime; being rich, the story hints was his opportunity."

Though near one another in locality these men were driven apart by the selfish spirit of Dives. They were separated in their lives and they were also separated in their deaths. The gulf was fixed between them before they died. In life Dives had what Lazarus needed—but he did not inquire into his necessities, nor penetrate beneath the rags and poverty and disease to own him as a brother." Dives had driven the chasm wide and deep. So men by their sins and selfishness are daily placing a gulf between themselves and God or between themselves and their fellows.

The world was never in more desperate need. Multitudes of the sick in many lands are asking for the enlightened physician; hosts of ignorant and poverty-blighted lives are seeking for a chance. To countless multitudes our money is health, opportunity, salvation.

Song.—*Help Somebody Today.*

Prayer—

"Saviour divine,
Who perpetually for suffering humanity
Dost bear the burden,
The dread, relentless burden of redemption,
We pray thee that we thy servants today
May with these weak hands
Uplift a little corner of the weight that crushes thee,
Give us courage and help us to see thee as thou art,
Incarnate in the starving, the disease-stricken, the hopeless.
Give us grace in serving them to serve thee.
Help us to pay honestly, unstintingly and bravely
Our part of the great price
Which of old and forever thou payest in man for man.
Enable us to have this day a share in thy work of redemption."

—LELA E. TAYLOR.

Echoes from Everywhere

Woman's Institute
In Jubbulpore

The third interdenominational institute for women evangelists in this part of Central Province, was held in Jubbulpore. Eighty-seven women were present, seventy-five of them Indian women. Five missions were represented and thirty-three stations. The faculty of five members included three Indians.

ANN MULLIN.

Damoh, India.

Hazel Green Academy
In Full Swing

Things are going merrily along with us here in Hazel Green in many ways. We have not missed a single day of school at the Academy this far and that is most exceptional for us. The teachers are so proud of the good work being done by the pupils. For so many years lack of heat or water, or something else, caused so many breaks.

MAUDE M. ROSE.

Hazel Green, Kentucky.

Temperance Day
In Mexico

November 20, which is Revolution Day, has been made the National Temperance Day and all our schools celebrate with programs and lessons on the effects of alcohol. This year each school was asked to make at least fifty drawings and these were put on exhibit at the Federal Industrial School. Of course the greatest value of this was the lesson the children learned about the effects of alcohol.

At noon on the 20th the children and the part of the regiment of the National Army stationed here, marched through the streets in parade. Some of the children carried Mexican flags and some the white flag of temperance. The parade ended in front of the state capitol and the governor spoke from the balcony, also the superintendent of schools and the representative of the general in charge of the soldiers here. The children repeated their pledge against alcohol and other vice.

RUTH LESLIE.

Aguascalientes, Mexico.

Bathhouse
For Women

A new feature of our community welfare association in Nantungchow is the bathhouse for women. Most of the homes in this part of China are unheated and bathing in cold weather is not pleasant and in most cases not indulged in except in summer. Men resort to public bathhouses but there is no such provision for women. I have seen well dressed women and children come into the hospital for treatment who, divested of their outer silks, revealed an amazing crust of dirt. We hope to improve the comfort, health and morals of the community by soap and hot water in a warm bathroom.

The space to carry on this new venture is provided by the new Library Building. Not that we have rooms in it, but the old rooms have been turned over to us and we have fitted up a suite which provides guest or waiting rooms and a children's room where there is a story period and a games period. We have also begun an inquirer's class and are ready to open a class for illiterates, teaching "The Thousand Characters."

VERNA WAUGH GARRETT.

Nantungchow, China.

Six Pairs of Sisters in Triangle Club

The Triangle Club at Harrison, Ohio, was organized three years ago with six members. There are now nineteen members with the promise of two more. This club has the distinction of having in its membership six pairs of sisters.

Endeavor Society Gives Pageant

The senior Christian Endeavor Society at Hazel Green, Kentucky, conducted the church services Sunday evening preceding Thanksgiving, at which time they presented a pageant entitled, "Follow All the Way."

The pageant consisted of seven episodes which portrayed the work of the United Society all over the world. Twenty-five members of the society took an active part. The music rendered throughout the pageant was by a mixed quartette of the society and added greatly to the effectiveness of the pageant. At the close a special offering was taken and sent to the United Society. The presentation was so well received that we went in cars and truck to Lexington and presented it at a missionary meeting at Central Church.

As soon as the roads will permit we are planning to give the pageant at the church in Jackson.

ETHEL MCGUIRE.

Hazel Green, Kentucky.

Helping in Charcas

Soon after the little Charcas school closed its work last October, one of our graduates, who had been teaching there for three years, was married and will live in the house where the school was conducted. She is a bright and talented girl and expects to help with the work of the little congregation we have in Charcas.

ELMA C. IRELAN.

Aguascalientes, Mexico.

Activities At Wuhu

The church is carrying on, and this is a time of great opportunity. Yesterday there was a large number at the Sunday morning church service even though there is so much flood water on the street and in homes. There were more than seventy in the inquirers' Bible class at the regular prayer meeting this morning at 7:30 a.m.

This summer we had a Daily Vacation Bible School at our church for five weeks, and there were more than sixty small children enrolled. But because of the high water on the streets, some dropped out before the close. The teaching was all voluntary service by the two older sons of Pastor Cheo, who are students in the Academy, and by a few girl students from our mission girls' school. One of the teachers of the girls' school took charge. This service was greatly appreciated during the extreme heat.

And so the fall work opens up. The needs are ever manifest, but now because of flood conditions the needs are appalling. But the opportunities to serve are also overwhelming. So I am glad that I am here to help and to share.

CAMMIE GRAY.

Wuhu, China.

Our Oldest Child Helps

When the little King's Gate Church, Half Way Tree, Jamaica, heard of the financial stress under which the Mother Society in the States was laboring, it immediately went to work to see what it could do to help relieve that distress. On a given Sunday the Bible school teachers and their pupils gathered together bringing their gifts. Each teacher represented one of the mission fields in which the United Society is working and after telling something of that field, announced the amount his class had given.

LESLIE W. MATSON.

Kingston, Jamaica.

Among Our Japanese

When Mr. Kagawa was in Los Angeles he held a union meeting of Japanese mothers. Five hundred Japanese mothers were present, and in that meeting there were forty confessions; twenty-two placed their membership in our Japanese church.

The young people of the Los Angeles Japanese Church publish a weekly newspaper, conduct four Christian Endeavor societies, send a basket weekly to some needy family and hold regular Sunday evening vesper services at the church.

During the month of October the Japanese people of Los Angeles met every Sunday morning for prayer meeting and breakfast at six o'clock. There was an average attendance throughout the month of eighty. The training school for volunteer lay preachers held nine meetings during the month with an average attendance of 165.

Dreams of A Ranch

As a result of several conferences with Dr. K. L. Butterfield, of the International Missionary Council, while he was in Japan, the problem of Rural Evangelism has taken on new life and meaning. Directly in line with the findings of these conferences which were national in scope we have a project in mind which we hope to get started next year. There is a small plot of land, undeveloped, of about fifteen acres, near our Yonezawa church. If we can persuade the Mission to buy the land there are some Christian young men who want to live on the "ranch," develop it and build up an Evangelistic Center in that community. We have plans whereby the project of reclaiming the land by setting out some 2,000 chestnut, English walnut, and fruit trees, together with the raising of chickens and rabbits would become self-supporting after the first year. The immediate income from eggs and rabbits would provide the necessary funds for the living of the three or four young men who will live on the "ranch" for its development, and for the evangelistic work connected with it. A part of the whole idea is to have an experiment center to show the farmers that Christianity can actually be linked up with their lives to a material as well as spiritual advantage. Perhaps by next Christmas we can tell you whether this is only a dream or a dream come true.

IRA D. CREWDSON.

Fukushima, Japan.

Giving Thanks At White Swan

The Yakima Indian Mission at White Swan reports an enrollment of twenty-nine boys and girls this year. At Thanksgiving time the Indian Mission was host to a Thanksgiving dinner for these children. One hundred and forty-nine of the Indian community were present. Mr. and Mrs. W. F. Turner were also guests at that time. The piece de resistance con-

In Memoriam

Mrs. George R. Marshall, December 18, 1931, Evansville, Indiana. A consecrated Christian with a zeal for missionary work.

Mrs. J. W. Ferguson, December 27, 1931, Atlanta, Georgia. For forty years devoted member of First Church, active in missionary society and treasurer of Georgia Woman's Missionary Society thirty-five years.

Mrs. W. F. Owsley, November 13, 1931, Burkesville, Kentucky. President of missionary society and teacher of young woman's class.

Mrs. Belle McKee, October 10, 1931, Leavenworth, Kansas. Charter member of missionary society and active in church work. Age 75.

Mrs. Iva Stephenson Amos, November 28, Kirklin, Indiana. Faithful member of missionary society and church.

Miss Lulu Haddon, Hartford City, Indiana. Secretary-treasurer of Hartford City Church, and devoted to the missionary program.

Mrs. L. D. Mills, December 12, 1931. Garden City, Minnesota. Faithful member of church and treasurer of church and missionary society for years.

Mrs. Ella Hanna, Findlay, Ohio. Devoted member of Central Church and missionary society.

Mrs. H. N. Renbelt, June 17, 1931, Jeffersontown, Kentucky. President of missionary society and active in church and Sunday school.

Mrs. Mary Hughes, November 20, 1931, Jacksonville, Florida. Guest at Florida Christian Home and active in church and missionary society. Age 89.

sisted of eight fine turkeys. This was a real American Thanksgiving in which Indian and white man shared.

A Recruit for The Ministry

The Luchowfu Church recently sent off one of its fine young men to prepare for the ministry. The church is beginning to realize that one of its first duties is to prepare aggressive leaders if it is to grow in the face of the persistent anti-Christian activities of opposing forces.

O. J. GOULTER.

Luchowfu, China.

Visiting a Mexican Mission

Last Sunday my niece and I visited the Mexican Mission in Enid, Oklahoma, and were well pleased with it.

Miss Nona Wright and her "young Timothy," Fidel Reyes, came for us early to lead the way to the mission, which is quite a distance from University Place, where we were visiting. On the way we stopped to deliver Christmas boxes to the homes of needy Mexican families and to pick up the bright-faced little Mexican children who were waiting in their yards, hand in hand—all cleaned up and ready for Sunday school.

The adults greeted us with broad smiles, although they knew little English. Their friendliness and good will made up for any lack of mere talk.

We were impressed with the reverence of the Mexican people all through the service. The smallest child seemed to realize that we were in the house of God.

Fidel Reyes taught the Bible lesson to the adults, speaking in their language, but the children were taught in English. They sang sweetly for us and showed us how to put on their "golden gloves," suiting the Golden Rule to their motions in putting gloves on their hands.

After the lesson, all assembled for a short service of song, which was followed by a very impressive communion service.

MRS. EMMETT DAVISON.

Tulsa, Oklahoma.

Learning Principles and Applying Them

The young people's Christian Endeavor Society in San Luis Potosi presented a missionary pageant in the church the first Sunday night of December. I had written a brief message concerning the work in our various fields and those who had the different parts did acceptable work in contributing to the challenge to sacrificial service to bring Christ into the lives of people of all nations.

During our three weeks' daily vacation Bible school, which has just closed, we have given especial emphasis to this principle, trying to bring the children to a realization of the truth of Jesus' words, "It is more blessed to give than to receive." As a special project of practical application the children have prepared gifts and a Christmas tree to take to the children's ward of the public hospital. It brings real joy to see such poor little ones gladly working for others on gifts that would make their own hearts rejoice to receive. We had over sixty enrolled in the school. It was a source of real satisfaction to see the faithful and capable service of our Mexican teachers and helpers.

HALLIE STRANGE.

San Luis Potosi, Mexico.

Mothers' Club Up-to-Date

The doubled enrollment in our kindergarten since September has increased the Mothers' Club and it is doing good work. They held a knitting class through October, a series of lectures by a city doctor on children's health, gave a children's movie to secure funds, and during annual Health Week in November aided the Education Social Bureau in conducting a two-day meeting at our church social parlor and kitchen, of lectures and cooking demonstrations in health foods for children. Mrs. Crewdson read a paper which was printed and given to each one present on "Health Foods From the American Viewpoint." In this connection sandwiches, made from whole wheat bread, were served to all the guests. This was possible because our baker had finally succeeded in making some good bread out of the whole wheat flour which Mrs. Crewdson gave him. We are all quite happy because he has decided to keep us supplied.

IRA D. CREWDSON.

Fukushima, Japan.

Three Nurses At Work

Our three senior nurses who finished their third-year course in nursing last spring, have this fall passed also in midwifery. One will return to her own mission to be school nurse, and the other two are going to Nagpur to work in a Scotch Presbyterian hospital.

CAROLINE E. POPE.

Bilaspur, India

Making Merry At Hazel Green

One of the happiest times of the year at Hazel Green Academy is the Christmas season. This year we started off with a grand old-fashioned Kentucky Christmas dinner at five o'clock on Thursday evening. The dinner was served by the Bertha Converse Guild, a group of seven scholarship girls, under the direction of Miss Leone Gillett, who has charge of the kitchen department. At each plate was a lighted candle and each person extinguished his neighbor's candle, as he wished him a "Merry Christmas."

At the close of the meal Mrs. Allen Huber, a former graduate of Hazel Green and for the last five years a missionary in the Philippines, spoke to us.

Following the dinner we enjoyed a Christmas party for the entire school, given in the Academy Building, at which time Santa Claus appeared and from the huge Christmas tree each student received a gift from the Detroit, Michigan, missionary society.

On Friday evening the senior Christian Endeavor Society had charge and presented the "Star Child," which depicts in a very beautiful way the birth of Christ. The society later on sang carols throughout the town, in accordance with its usual custom.

ETHEL MCGUIRE.

Hazel Green, Kentucky.

House Cleaning In India

The Hindus' annual house cleaning has caused Damoh to look much better. We are urging the women to keep their houses and surroundings clean and not to make their cleaning merely an affair connected with the religious festival, Diwali. Although the courtyards are clean, yet an eyesore is there. In many Hindu courtyards are ugly masses of cow manure. To a shapeless, fat body are added arms and legs made of manure. I cannot see how anyone can worship the ugly thing. Part of the worship is sticking long grass in it and offering milk.

Each year we drive through various streets to see the Diwali lights. The effect is most pleasing, much prettier than electric lights could be. We hear firecrackers and see the painted mud toys which the children are enjoying.

Buffaloes and cattle show that Diwali has passed, as they still have painted horns and hair. I was told that feeding salt by force is part of one day of the festival. It seems strange that animals are not fed salt here as in the United States, but only by force, sometimes tying and throwing the victim on the ground. Yesterday I saw four men feeding salt to a buffalo.

ANN MULLIN.

Damoh, India.

Hidden Answers

1. When is Easter? When is our Self-Denial Period?
2. Why is the Self-Denial Period of unusual importance this year?
3. To what position does Jesse M. Bader go? What position has he held?
4. To what extent will the native churches be able to take over their own direction in the Philippine Islands?
5. Give some facts regarding the giving of Disciples of Christ last year. Is it a record to be proud of?
6. Give some impressions of the Student Volunteer Convention in Buffalo.
7. What is the world membership of Disciples of Christ?
8. Who is celebrating her 100th birthday in February?
9. What college president is being formally inaugurated in February?

Station UCMS Broadcasting

WORD comes of the death in Hong Kong, China, of Dr. Jeu Hawk. Years ago he held his membership in First Church, St. Louis, and had a medical degree from Drake University. Our women, especially, will remember his work in the northwest as a missionary under the Christian Woman's Board of Missions. Dr. and Mrs. Hawk had two children and adopted and educated twenty others in China where he has been practicing his profession in these later years.

Searle Bates of Nanking, China, and returning to America on furlough, was a delegate to the Institute of Pacific Relations and was also included in the meeting of prominent Christian leaders from Shanghai and Nanking, called by President Chaing Kei Shek several months ago.

A holiday guest in the home of Mr. and Mrs. Alexander Paul was their son Dr. John Harland Paul, who has distinguished himself in the field of research along several lines. He has just recently returned from Spitsbergen, six hundred miles south of the north pole, where for years every time the ice began to flow everybody in the place came down with "flu." Dr. Paul headed the Rockefeller expedition in the interest of stamping out this dread disease and took cultures of the population of five hundred people. He is now engaged in writing up his findings and checking the data collected.

It will be remembered that he was with the expedition to the South Seas studying terrestrial magnetism and ocean currents when the "Carnegie" exploded while in port at Apia, Samoa, causing the death of the captain and the cabin boy.

Did you know that it is possible to secure an Index for each year's issue of WORLD CALL, free of charge? The 1931 Index is now ready to be mailed, and may be had for the asking. You will find it helpful in searching for material for your missionary programs.

A Handy Binder may be secured for $1.50. This is convenient for copies for the current year or may be used as a permanent binder with index. A volume for the year, bound in heavy green buckram cloth, may be had for $3.50.

I. J. Cahill, E. R. Moon, Dr. Clarence Hamilton, S. G. Inman and President Charles T. Paul brought messages to our group meetings at the Eleventh Quadrennial Student Volunteer Convention, Buffalo, in December.

Those representing Disciples of Christ on the board of trustees of the University of Nanking are: Stephen J. Corey, Alexander Paul and C. M. Yocum.

A copy of the first issue of *Junior World*, incorporating *King's Builders*, has been sent out to all subscribers of both papers and we trust, with the suggestions for leaders of junior groups appearing each month in WORLD CALL, will meet the needs of such groups.

The annual field staff meeting of the department of religious education was held in Indianapolis December 14-19, with an attendance of twenty-seven persons.

The Association of Departments of Church Architecture in connection with the *Christian Herald*, held its annual conference at the Pennsylvania Hotel, New York City, December 17, 18, 19. A most notable exhibit of ecclesiastical architecture was assembled in the ballroom of the hotel, also a manufacturers exhibit of materials and equipment suitable for church structures. A. F. Wickes of the church erection department of the United Society has served as president of this body for five or six years and is succeeded by Professor Luther D. Reed of Mount Airy, Pennsylvania.

Mr. and Mrs. J. E. Moody (center) and three children, and Mr. and Mrs. C. E. Benlehr as they were sailing for India. The Benlehrs have served twenty-seven years and the Moodys seventeen years in that land.

The *Christian Herald* has been boosting a "Build the Church Now" campaign for some months, recognizing that prices were never so low as at the present time.

Mrs. Charity Jane Wickersham of the Emily E. Flinn Home, Jacksonville, Illinois, will celebrate her one hundredth birthday anniversary February 9. Mrs. Wickersham went to the Home from Fairfield, Illinois and has been a member of the Christian church for eighty-one years—a charter member of the Fairfield church. This is the second time in forty-three years that one of our guests has reached the age of one hundred years, the other was a guest in the home at Walla Walla, Washington, who reached her one hundred and third birthday.

We regret to report fifteen deaths in California Christian Home during the year 1931, the largest number ever reported from a single home in one year. In December there was one death each in Florida Christian Home and Emily E. Flinn Home.

Dr. Roland A. Slater, just home from China on furlough, and Harold E. Fey, home from the Philippines on account of adjustments being made in that field, were guests at headquarters and sat in the sessions of the executive committee, January 12. Dr. Slater will do some postgraduate work in the medical school of Washington University, and Barnes Hospital, St. Louis.

Mr. and Mrs. Rex Hopper and children have been guests of Mr. Hopper's family in Indianapolis since their return from South America. Mr. Hopper will do some field work in Texas while Mrs. Hopper visits her family in that state, and will later enter Chicago University.

Dr. M. E. Sadler, who served for five years as director of religious education in Virginia and for two years as secretary of religious education in the United Society, will become dean of Lynchburg College at the close of the present school year. Dr. Sadler was one of seven selected by the Institute of Social and Religious Research to investigate the social, economic, educational and religious conditions in Japan and spent eight months in that country in 1930. The results of the investigations will be published within a few months.

Robert Lyall of Melbourne, Australia, who was fraternal delegate from the churches of Australasia to our International Convention several years ago, has been elected city councilor of the city of Melbourne. Mrs. Horace Kingsbury, whose husband is pastor of the church at Lancaster, Kentucky, is a daughter of Mr. Lyall.

R. Melvyn Thompson, pastor of Jackson Avenue Church, Kansas City, Missouri, and a member of the Board of Managers and Executive Committee of the United Society, becomes pastor for the second time of the Northwood Church, Indianapolis. It is a matter of regret that his removal from Missouri automatically removes him from his connection with the Board of Managers.

Word from Mr. and Mrs. C. M. Yocum indicates that they have had a very satisfactory visit and conference in India. They were due to arrive in the Philippines January 9 and will probably leave for China about March 1. They may be reached in Manila, in care of Miss Dale Ellis, 444 Taft Avenue.

Helps for Leaders of Junior Groups

AGAIN we present material for leaders of Junior groups. The stories and many suggestions for talks and discussions in the programs will be found in *Junior World*, the weekly Sunday school paper for Juniors issued by the Christian Board of Publication. All program material and stories will appear in the double-sized issue which comes out on the first Sunday of each month. A packet of mimeographed material which contains some stories will be available at twenty-five cents to those leaders who wish material which the boys and girls have not seen. This will be issued February 1, but the packets for the last four special days are still available if materials are needed at once.

Program Helps for Junior Meetings

February 14—*Jesus Bringing Happiness to Others*

AN OUTLINE program for this meeting is found in *Junior World* issue for February 7. Then specific suggestions are made. Read the material given there carefully. The boys and girls will want to help plan the service. Doubtless you will want to discuss certain things, such as activities to be carried out through the month, and the purpose for which the offering is to be given. The mission band or missionary program is given under the topic for February 21. There is no reason why it should not be used at some other date, if it suits your organization better. In planning for the offering do not forget the Children's Special at Aguascalientes, Mexico.

You will want to arrange your meeting rather definitely. If at all possible have a boy or girl preside. Help your leader to learn how to preside with dignity, make announcements clearly, and to control the tone of his meeting by the way he takes charge. Your meeting may follow somewhat the following arrangement:

Informal greetings.—In which strangers are welcomed, the room is prepared, items on the program are given a final check, and the boys and girls take their places.

Business meeting.—Reports, discussion about activities to be undertaken, appointment of leaders, committees, etc.

Program—

Hymn.—"Joyful, Joyful, We Adore Thee," or something similar.

Prayer.—This may be by the leader, by someone appointed ahead of the meeting or by the adult leader.

Hymn.—"Rejoice, Ye Pure in Heart."

Scripture reading.—Various Scriptures are given in the programs in *Junior World*. If those appointed to read them care to make use of the comments there given, or to work out their own comments along a similar line it will be interesting.

Leader's comment.—As adult leader, you may wish to help the Juniors through an introduction to their discussion. If the boys and girls do not care to use the comments given with the Scriptures, you might like to make them the basis for a brief talk. If the Juniors themselves are giving them, you will prefer to listen carefully as the Juniors present these comments, and then round them out, or bring out some point they have not touched. Be careful not to trespass on the ground of the discussion questions which should be approached in discussion from the point of view of placing oneself in imagination in the place of people in Palestine at the time of Jesus.

Discussion.—See questions given in the first column in the program material in *Junior World*. If possible, your leader should work out other questions.

Hymn.—"Tell Me the Stories of Jesus."

Prayer.—Use the one given, or use sentence prayers.

Offering.—If the object for which the offering is taken is new, a brief presentation may be made. If the same object is used as before, it may be mentioned, either before the offering is taken or in the consecration prayer.

Activities.—See *Junior World*.

February 21—*Jesus' Followers Bring Happiness*

This meeting uses the program for mission band or missionary meeting of the Christian Endeavor. The story will be found in the book, *Wheat Magic*, which is the basis for the mission band studies. If the book is not available, use the story, "When Yoshi Turned Farmer," in the *Junior World*. If your group have access to the story ask them to read it again carefully—it came to them on January 3. If not, you may tell or read it to them at the proper time in the program. "A First Sunday Morning in Japan" will also be useful.

Use the same type of order of service as before. See suggestions for hymns, however, in *Junior World*. If your group uses *Junior Hymns and Songs* you will find excellent missionary and world friendship hymns there.

Be sure to use some of the poems suggested. It gives variety to the program and gives a chance for some children to have a share in the presentation who do not easily say things in their own words. Have the child who is to give the poem memorize it if possible.

Before you have the story, whichever one you use, you will need to make a statement connecting the study with that of last month. Something of the following sort might serve. "Last month we had in our missionary meeting the story of the missionary who showed the people of a Chinese village how to test their grain for the blight which was destroying it. You remember how they doubted him, but that the grandmother of Ruh Deh tried it, and how they were so happy to find that the followers of Jesus cared enough about them to want them to have enough to eat as well as to know the stories of Jesus and the new way of living. Some of the country people of Japan have been having hard times, too. Our story today is about some of them." (If you are not using the Yoshi story in *Junior World*, you might add, "The story you read in your *Junior World* about Plum Blossom and her brother Yoshi, is another story about happenings which our missionaries have found.")

Plan an opportunity for those who have looked up material as suggested, to present it. Do not let the meeting become an agricultural discussion. The boys and girls need to know something about silkworms if they are to understand the story of "Kido's Kite" (found in *Wheat Magic*), but the point of the whole story is that Jesus' followers are today bringing happiness and more abundant life to country people around the world.

Some questions and suggestions for activities are given. Consider, in planning the meeting which of these you want to use.

February 28—*Pictures: Scenes in the Life of Jesus*

The program for this meeting may be very much in outline as those of the previous meetings. There is an ample amount of Scripture reference given in *Junior World*. It would be well to look up all the references and know just what they are about so that you can help your Junior leader, in planning the program to select those he wishes to use.

An interesting use of the hymn "Tell Me the Stories of Jesus" with alternate Scripture readings is given in *Junior World*.

It would be fine if several of the boys and girls would undertake to give a word-picture of some incident in the life of Jesus, as the "story" of the meeting. Several are given in *Junior World*, others are referred to in the Scripture passages. Some may be found in hymns, such as "Jesus Our Master and Teacher." The child finding this may ask for a verse to be sung, if the hymn is familiar, or may read the verse if the tune is not known. Have someone memorize and give the poem found in *Junior World*.

Use sentence prayers for this meeting, closing with the prayer given in *Junior World*.

For the period of activities, several suggestions are given. If you have a play period, go on learning games from other countries, or some of the games suggested

in the World Friendship Unit of the Bethany Graded Lessons (Junior) if they are being used in the department.

March 6—*How to Welcome Jesus as King*

In planning the program for this meeting, decide how many of the things suggested for doing before the meeting can actually be done by the group. For instance, if the whole group will learn, "As for Me," it can be included in the program as a unison declaration. If not, it can be read by one member, or by the whole group from a blackboard or chart.

Follow the same general order as before. You may care to use the "To think about" as your own introduction to the meeting. It will have been a whole month since the Juniors had the paper and by adapting it a little it will serve as your introduction.

Your discussion may follow some of the following lines. Why did the Jewish people want a king of their own? What did they hope he could do for them? What were some of the things Jesus had done which made them feel that he would be the kind of king they wanted? Jesus wanted a kingdom of love in people's hearts. If he had become the sort of king which the people wanted, could he have carried out the idea of a kingdom of love? (Bring out the fact of the inevitable clash with Rome, the dislike which the priests and Jewish authorities had for him, etc.) What did Jesus want his followers to do, rather than to put a crown on his head and make him king? (Let the group mention such things as being kind, feeding the hungry, healing people, teaching, being honest, being friendly, etc. Turn to the Beatitudes and read them, if the group seems at a loss.) If we want to welcome Jesus as king today, what is the best way to do it? (Try to bring the discussion to specific actions and attitudes in the daily life of the boys and girls in which Christlikeness is distinct, such as doing your own work in school, never cheating, playing square, being kind to smaller children, giving up pleasantly, doing things cheerfully, helping in the church's task of spreading Jesus' message, doing whatever you promise to do, etc.)

If the group is to have a Palm Sunday service, or to be present at the church service of that day, it would be well to find out from pastor or Sunday school superintendent what Palm Sunday hymn will be used and have the children learn it at this meeting. A good Palm Sunday hymn will usually be found in Junior hymnals and the pastor will usually be happy to use in the church service whichever of the Palm Sunday hymns is best fitted to Juniors if they are to be present.

The Children's Special

AGAIN we remind you of the opportunity of having your group undertake a share in the support of the Internado, the Girls' Boarding School at Aguascalientes, Mexico, at a time when stories and information about it, are being made available. To give money is one thing. To have a share in the support of an institution about which you are finding stories in your Junior paper, and about which your teacher or leader has additional information and stories is another.

Two things are necessary in remitting offerings to headquarters for the Children's Special. First: state definitely that all or part of the remittance is to be applied on the Children's Special. Second: tell whether the offering is to be credited to Bible School or Missionary Organizations on headquarters records.

Junior Reading

WE LISTED last month the books on the Junior reading list for this next six months. It is very important that the Junior group should be reading world friendship and missionary books graded carefully so as to meet their needs and capabilities. The woman's missionary society will often be willing to contribute the price of several books a year. A Junior boy or girl will be quite willing to serve as librarian. Appoint a committee to help if necessary. An immense help will be to have the whole group decide on library rules, which will have much more chance of being respected than if they are imposed by one child or the leader.

Part of the duty of the librarian would be to secure two copies of *Junior World* each week and punch and fasten them to the previous copies. A quarter's set would not be too bulky. A cover of tagboard can be put on if desired.

Another duty might be for the committee to keep a scrapbook of interesting facts and stories on missions which they find in various places. The whole group might bring them in and the committee arrange them. If they are placed in a loose-leaf scrapbook by countries, your mission band leader, or missionary meeting leader will have that additional information for use in planning the meeting.

Stories

IN ANSWER to the question which children sometimes ask, "Is it a true story?" it should be pointed out that most of the stories in the *King's Builders* section of *Junior World* are not absolute fact stories. They are built on a basis of fact or incident, but places and sometimes names have been changed. They are true to conditions but do not pretend to be true to some particular instance in every detail. Letters and articles by the missionaries, reports of trips, etc., are of course strictly limited to actual occurrence.

The Internado

IT IS hoped that many children's groups will wish to have a share in the support of the Internado, the Girls' Boarding School at Aguascalientes, Mexico. There is one story each month in the *King's Builders* section of *Junior World* which tells about the Internado, and there is a packet of free material for teachers and leaders which will be sent upon request. This material is in three sections—material for use with Primary, for use with Junior, and for giving background information to the teacher. This material will be included in the twenty-five cent Children's Packet for Easter, 1932, but will also be sent free upon request.

Lantern Slide Sets

HAVE you used any of the lantern slide sets which the United Christian Missionary Society provides especially for children's groups? They go to you free of charge, except that you pay carriage both ways. The following titles are available. In sending in a request it is well to give first, second and third choice of sets, or first, second and third choice of dates. If you want a special set on a special date write in quite a long time ahead to be sure of its not being loaned somewhere else on that date.

"Farm Children Everywhere"—46 slides—fits into the study theme of this six months.

"Child Life"—62 slides—is general and would need to be divided or you could select half the slides and use them.

"Along the Streets of New Japan"—25 slides.

"On the Opposite Side of the World"—25 slides—(China).

"Govind's Great Opportunity"—25 slides—(India).

"Two of India's Children"—25 slides.

Learning New Hymns

LEADERS of children whose work has been hampered by the few hymns known to the group with which they are working will be glad to know that in *Junior Hymns and Songs* they will find some new world friendship and missionary hymns which will enrich their worship services.

If your time is limited there are two ways to introduce new hymns. First, together with your pianist, learn the hymn you wish to introduce. Then have her use it for several weeks whenever soft music, or offertory, or prelude is needed. The tune will become familiar. Then ask one class to learn it as an activity in connection with the worship services. Gather them at a home, or at the church after school. With the tune familiar, and one group knowing it, it will take not more than a few minutes to introduce it and have your whole department singing it.

If you do not have hymn books, write the words in black crayon on white wrapping paper, and draw a border round the edge with a ruler. Or mimeograph them. Typing copies is possible with a small group.

The same procedure may be followed with other hymns, but is mentioned now especially in connection with the missionary hymns where so much new material better suited to the Junior than the old is available.

What, Where, When and How

Calendar Ahead

CHURCH School of Missions, or World Fellowship Institute, using the foreign missionary theme. (See Bibliography, page 7, Supplement, December WORLD CALL; also pp. 42, 43 October WORLD CALL.)

February 7—Christian Endeavor Day—pageant "Youth's Christian Quest" sent free upon request.

February 14—Race Relations Sunday—Theme: "That They All May Be One" (John 17:21). Send to 105 E. 22nd St., New York for material.

February 26—World Day of Prayer—Theme: "Hold Fast In Prayer." Supplies may be ordered now.

Missions and Religious Education

The annual meeting of the Missionary Education section of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, Illinois, February 9, 10, 11, 1932. The program will include such subjects as "Experimentations in Missionary Education," "Missionary Features in Summer Conferences," "Leadership Training in Missionary Education," "The Church School of Missions," and a joint session with the Children's Work Professional Advisory Section.

"Missionary Education Among Men!"

"Missionary Education Among Men!" Is there any such thing? A new leaflet with that title has just come from the printer. It gives ten specific suggestions with illustrations. A copy will be sent free, on request, by the Department of Missionary Education.

The Contest Method in Teaching Missions

R. J. Taylor, D.D.

A feature of one of the Asilomar Conferences of the Missionary Education Movement was the demonstration by Dr. Taylor of his discovery and successful application of the spirit of rivalry and play to the preparation and conduct of mission study classes. This "Contest Method" in the study and teaching of mission study books is the most valuable contribution to missionary education in recent years. Its use will kindle enthusiasm, quicken and sustain interest, and enlist ever-enlarging circles of people in the study of missions.

To lead a mission study class is always a great joy and a privilege. To help in the making of world Christians is doubly heartening when leader and class share the joy of mutual achievement.

The mechanics of a study class have much to do in creating and maintaining interest. The class method is the framework around which all thought and activity is organized, directed and given character. The method is the servant of the class spirit.

The following method has been given a thorough laboratory test in churches, institutes and conferences, with young people and adults, and with different texts, and found to be very satisfactory. With modifications to meet local conditions it may be used to encourage leaders and classes and to increase the interest in the study of missions.

The Contest Method

The class is divided into two groups. This may be done in several ways; counting off into "odds" and "evens," arbitrary division by the leader, selecting two captains who choose sides.

The captain has charge of his side and may select one or more to assist him, one of whom will act as the score keeper. Each side may choose a special name, yell, banner, etc., and frequently meet between sessions to plan the lesson "attack."

The class leader acts as referee.

At least one hour, and, if possible, one hour and a quarter, should be given to the class session. If the class is in a School of Missions a shorter time will be sufficient. If a one hour class it may be divided as follows:

10 Opening
7 Surprise Number
5 Preliminary Score
3 Announcements and Assignments
30 Lesson Score
5 Closing

The Opening may be conducted by the pastor, class leader, a captain or by special assignment.

The Surprise Number may be very profitable and intensely interesting. A missionary dressed in native costume may be brought from an adjoining room, or from behind a screen and permitted to tell a story; a native dialogue, missionary skit, a noted visitor. This provides a splendid use of the element of surprise.

The Preliminary Score will depend upon the size and character of the class and the scope of the study. Emphasis can be made by introducing points of local interest. The captains and the referee will determine the point values. The following is a suggested score:

Attendance	1
Visitors	5
New Members	10
Subscription to Missionary Paper	25
Pledge to Local Budget	25
Textbook Purchased	10
Poster	10
Map	10
Chart	10
Original Song	10
Original Poem	10
Surprise Number	10
Special Number	10

BULLETIN IV No. 1

Address all inquiries to Missionary Education Department, Missions Building, Indianapolis, Indiana.

The Lesson Score. This is the heart of the contest and where the real spirit of friendly rivalry is shown. The captains have charge. The pertinent statement may be limited to three minutes and given by each captain at each class session, or the captains may alternate.

For the question and answer feature the captains will need to make careful preparation. Leaders favor the following plan: If a captain has twenty persons on his side he asks each one to read the lesson assigned, write at least five questions and hand them to him before the class session. He selects from the list a sufficient number of questions to cover the text, prepares right answers, and he is ready for the lesson score. The captains alternate in asking questions. When a captain "throws" a question to the opposing side it is best to get a cumulative answer from many persons than to have one or two do all the answering. Here the referee must be skillful. Point values must be carefully judged to conserve the spirit of fair play. Not all questions and answers can be given full value, and sometimes a vital question calls for a supplemental answer from the referee to be fair to the author.

The original article on some collateral subject, the review and the declamation provide opportunity for the class genius.

The following is a suggested lesson score:

Pertinent Statement	10
Proper Question	10
Right Answer	5
200-Word Original Article	25
Book or Article Review	25
Declamation	25

Advantages of the Contest Method

It is simple. It enlists the play spirit. Old and young respond to the appeal of rivalry.

Develops leaders and puts a definite task upon each member of the group.

Inspires the students to study and introduces the principle of the recitation.

Prevents discussion from being dominated by one or two.

Gives incentive to original thinking in posters, song, poems, etc.

Furnishes strong motive for collateral reading.

Encourages a faithful study of the whole text.

Creates a happy group spirit through surprise numbers, songs, etc.

May be used with any text and in any group.

—*Adapted from Asilomar Bulletin Number Two.*

EASTER
Comes Early---March 27

Free Program Materials Are Ready for Distribution

MATCH THE HOUR! PREPARE NOW!

Your Sunday School needs the materials listed below for a great Easter observance

MAIL THE COUPON TODAY

Play and Program

____A play depicting the sacrificial spirit of Easter.

____A program found in March WORLD CALL; extra copies may be secured from this office.

Note: It is recommended that the play be used before Easter Sunday; the Easter observance culminating with the use of the program on Easter Sunday. However, the play and program are two separate units and may be used as such by the group.

Helpful Educational Materials; Missionary Manuals

____"Broadened Horizons" for older young people and adults; Easter issue.
____"My Widening Circle" for Intermediates and Seniors; Easter issue.
____"Jesus the Friend of Everyone" for children; Easter Issue.

Offering Helps
____Coin envelopes in quantity.
____Coin boxes in quantity for the children.

Samples of the above materials will be sent to you free if you check (X) the items desired, or a sufficient supply of the materials and programs will be sent in behalf of a generous Easter offering for the brotherhood work if you check here ____. State average attendance of your school_____. Please indicate which material you desire.

Name_____ Address_____

City_____ State_____

Church_____

Order From
Department of Religious Education
United Christian Missionary Society

Missions Building **Indianapolis, Indiana**

In the Middle of the College Year

(*Continued from page* 31.)

the presentation of three short plays and a chapel address at which a vote of student opinion on disarmament was taken. This observance has been a stimulant for much student thought and discussion of this great international problem.

All Bethany pre-medical students who will apply for entrance to a medical college next fall were given the Medical Aptitude Test of the Association of American Medical Colleges under the direction of the personnel department of the college on December 11.

Faculty meetings at Bethany are being conducted according to a new plan. Various members of the faculty are presenting papers on important questions of the day and throwing the findings open to the group for discussion.

BIBLE COLLEGE OF MISSOURI

A religious press club, composed of representatives of each religious body having teachers on the Bible College faculty, has been organized among students of the university school of journalism. These students will write news notes and feature articles for religious papers of their several denominations, and will have monthly meetings to advise one with the other.

The Jews of the state of Missouri are effecting an organization and a program to provide funds for making their work in the Bible College permanent.

The Bible College, through the initiation of Professor Frank A. Hoerner, will open a School of Religion in February for Sunday school workers and other students of religious problems. The school will run for twelve sessions.

WILLIAM WOODS COLLEGE

The Debate Club of William Woods College is venturing into a new field of activity this year. Instead of adhering to the custom of participating in intercollegiate debate, the members of the club are appearing before clubs and other organizations throughout the state to discuss important subjects of current interest. Such subjects include: "The Weakness and Strength of the Capitalistic System," "Advantages and Disadvantages of a More Unified County Government," and "The Feasibility and Advisability of the State Imposing a Tax Upon Multiple Unit Stores."

The Debate Club is sponsored by Miss Osceola Burr, head of the speech department. Miss Burr is a graduate of Kansas State Teachers' College and received her master's degree from that college. Here she was a leader in debating. She also attended the Boston School of Expression and Dramatic Art, and taught in both the Kansas and Boston institutions. Miss Burr has received special recognition in the field of pageantry, both as author and director. A number of her productions have been featured in the Fox news reels.

The first William Woods College banquet to be held in Texas took place Friday evening, December 18, under the auspices of the Central Christian Church of Dallas, of which Dr. Graham Frank is pastor. President E. R. Cockrell was the speaker of the occasion. Miss Zella Brokaw, head of the department of commerce at William Woods, and three present Texas students accompanied Dr. Cockrell to Dallas.

CHRISTIAN COLLEGE

During the week preceding the holiday recess at Christian College, John Parrish, head of the voice department, presented students in a series of three chorus recitals of Christmas classics. One of these was given at the Christian Church of Columbia Sunday morning, December 13, the second at the college the same evening, and the third at the chapel hour on Tuesday, December 15. The biblical pageant, "Prophecy and Fulfillment," was given in connection with the recital on Sunday evening, December 13.

TEXAS CHRISTIAN UNIVERSITY

Dean Colby D. Hall of Texas Christian University has been elected president of the conference of deans of the Southern Association of Colleges and Secondary Schools.

What does it mean to the individual churches and to the various agencies to have in their service such a great institution as the Christian Board of Publication?

It means that they have a publishing interest which is devoted to one single purpose—the building of the Brotherhood of Disciples of Christ.

It means that every piece of religious material which comes from this house's presses has been planned and executed solely in the interests of our churches, produced to meet the churches' special needs.

It means that every facility for promoting a religious movement through the manifold activities of a great publishing house is brought to bear to promote our movement —to strengthen its ministry, to foster its educational work, to assist in improving every phase of its program.

It means that every cent of net profit from this work must be expended in the activities of the Brotherhood. The earnings cannot be paid out as dividends to private stockholders.

The house must show a modest profit on its operations, else it could not grow with its constituency. But every penny of this profit remains with the Brotherhood.

To Mr. Long's foundation gift of $404,000 there have been added buildings and equipment of as much more. The appropriations for other Brotherhood interests now total $160,863.

This institution belongs to the Brotherhood. Increasing support from churches that have not hitherto supported it will still further increase the capital investment and very greatly increase the appropriations for the work of other agencies.

CHRISTIAN BOARD OF PUBLICATION

ST. LOUIS • MISSOURI

The University Religious Fellowship is a bit of pioneering in campus worship. The meetings are held each Sunday evening and an attempt is made, according to Professor S. W. Hutton, director, to provide programs which will lift the level of Christian living, increase evening church attendance, and develop responsibility on the part of the young people. During the past year thirty-five programs have been given by twenty-five student groups, with an average attendance of 185. Dramatizations of a religious nature have been particularly appealing and have been of unusual importance in making the experiment a success.

The Society of Economic Paleontologists and Mineralogists, of which Dr. Gayle Scott of Texas Christian University is secretary, is sponsoring a cooperative mapping project for twenty-two counties of North Central Texas. The various geological maps, brought together by the individual compilers, will form one of the largest and most complete detailed geological maps of any section of the United States. Dr. Scott has mapped Parker and Wise Counties. Texas Christian University thus makes an important scientific contribution to the records of the state.

Intermediate Triangle Program

(*Continued from page* 37.)

mouth.'' Day after day, as superintendent of one of our mission hospitals, he lives out his religion. The hospital has a great influence in the city not only because it cures diseased bodies but also because it cures diseased minds and spirits. Everybody who leaves the hospital knows that the doctors and nurses are serving in the name of Christ. Dr. Chen says that even in the clinic when they are giving free vaccination there is a talk on the fact that the hospital and the clinic are serving the community because of the spirit of helpfulness of the church and their desire to bring Christ to China. At the time of the fighting, a few years ago, many wounded soldiers were cared for in the hospital. It is said that the church members were busy all the time, too, telling the convalescent men about Jesus Christ. Before the army left they wanted to show their appreciation so they collected enough money to erect a tablet expressing their thanksgiving to the doctors, nurses and Christians, and many of the men expressed a desire to know more about Christianity so that they, too, might become Christians.

Dr. Chen is a graduate of one of our mission schools and has been a Christian since childhood. After graduating from medical school he might have accepted a better-paying position or have won a good practice for himself, but instead, he chose to go into the mission hospital and is serving as a splendid example of Chinese Christian, there. Who can say what may come to China and to the world from the lives of such men!

Japanese Within Our Borders

REPORTS coming from our Japanese work in Los Angeles state that they had a Japanese Father and Son Banquet at the Y. M. C. A. with 135 present. At a Thanksgiving dinner of our Japanese Christian people there were 100 present. The young people of the Japanese Christian Church presented to the needy families of that area four Thanksgiving baskets.

At the Christmas morning service held in the Japanese Chapel, there was one baptism—a Japanese girl of fifteen. The fact that the girl came out by herself and was baptized alone is most encouraging.

On Christmas evening they had an annual Christmas program and the young people gave a pageant entitled *The Lost Star*. There were nearly 500 in attendance at that meeting.

In speaking of the early morning prayer service of the Kingdom of God Movement which was started by Mr. Kagawa during his visit to Los Angeles, Charles Severns says: ''I am still attending the early morning prayer service and find it a great inspiration. Loyalty is the word which fits in speaking of Japanese Christians. Right now it looks very hopeful for some movement among the youth to work with the Kingdom of God Movement. Many of the young people are a bit hesitant about giving their support, but Mr. Unoura has found ways of changing their attitudes. One of the Japanese young ladies has started a choir among the girls of the Intermediate Christian Endeavor and is doing very well. They recently sang at a Vesper Service and also took part in the Christmas program.''

School Recognized As Influential Center

LAST week we had two community affairs at the Margaret K. Long Girls' School. One was something like a county fair. We were asked if we would allow our gymnasium to be used for an exhibit of the products grown in this vicinity. When they were all arranged they made a good showing. Besides the fruit and vegetables there were many of the little dwarf trees and other flowering trees.

The other affair was for the benefit of the health of the community. The health department of the government said that this section was one of the slowest in stamping out contagious diseases, such as diphtheria, etc., and asked permission to use our chapel to give lectures to the parents of the neighborhood. The lectures continued for three days and were fairly well attended.

HELEN L. RICHEY.

Tokyo, Japan.

Receipts for Six Months Ending December 31, 1931

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$ 84,997.25	$21,235.32*	$2,088.95	$ 2,609.93*
Sunday Schools	74,029.20	12,164.34*	51.25	1,086.75*
Christian Endeavor Societies	1,663.17	346.69*		
Missionary Organizations	195,347.87	21,855.57*	372.89	176.07
Individuals	11,915.50	2,633.99*	5,280.90	8,101.31
Totals	$367,952.99	$58,235.91*	$7,793.99	$11,621.92*

From Miscellaneous Sources

	General Fund	Increase	Special Funds	Increase
Bequests	$ 3,235.00	$17,015.44*	$ 4,068.66	$ 5,990.59*
Interest (U. C. M. S.)	39,586.99	675.53*	1,764.58	222.91
Interest (Old Societies)	21,187.75	4,606.58		
Gifts from Old Societies	10,691.52	26,960.97*	28,261.43	20,553.70
Home Missions Institutions	24,597.56	5,404.15*		
Benevolent Institutions	35,993.32	376.37	164.37	4,280.11*
Foreign Field Receipts				
Annuities			6,033.70	16,904.18*
WORLD CALL Subscriptions and Advertising	18,457.51	5,562.35*		
King's Builders	547.46	805.60*		
Literature	16,874.99	4,203.84*		
Miscellaneous	16,853.11	8,221.34*	6,745.83	1,398.22
	$188,025.21	$63,866.27*	$47,038.57	$5,000.05*

Board of Education

Churches	$ 13,639.59	$ 4,652.29
Endowment Crusades	86.96	447.41
	$ 13,726.55	$ 5,099.70*

*Decrease.

The Missionary Register

Missionaries Returning From the Field

Mr. and Mrs. H. Gray Russell, Africa; New York, December 15, 1931.
Dr. Myrtle Lee Smith, Africa; New York, December 15, 1931.
Dr. and Mrs. George E. Miller, India; returning in January.
Mr. and Mrs. T. N. Hill, India; returning in February.

Missionaries Going to the Field

Mr. and Mrs. F. J. Huegel, Mexico; December, 1931.

Birth

Mary Joan, to Dr. and Mrs. Paul R. Slater, China; November 15, 1931.

Echoes From Everywhere

(*Continued from page* 40.)

Fear of Being Laughed At

We have four centers in town now where we sometimes have meetings for non-Christian women. At one of these two purdah tongas came.

The attendance at one of these meetings was so large that we had to move out of the house into the big open space at the back, a few of the Mohammedan women sitting just inside the door, where they could hear without being seen. There were at least seventy-five women present. Hindu, Mohammedan and Christian all sat down together and the Bible woman who works among them and in whose home we met, gave a very good lecture on the care of children. These same women are asking for a lantern lecture and we are planning one for them.

In talking about idol-worship one woman said to me, "That is just what my husband says. He says there is nothing gained from worshiping idols." A Hindu man said, "I and all my family would become Christians today if it were not for the fact that others would laugh at us. We know it is the right thing."

ETHEL SHREVE.

Bilaspur, India.

Week-Day Classes In Religious Education

In the Pennsylvania Mission Field and the Coke Region, Miss Verla Ross of Mather reports that after three years the week-day classes in religious education continue in interest and attendance. At a signed request from the parents the child is given each week one-half hour of school time to go to the church for a regular class in religious education. These classes are conducted for third, fourth and fifth grades. One hundred and ten children are enrolled in these classes.

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The College of the Bible
Lexington, Kentucky
SECOND SEMESTER:
February 1—June 8
SUMMER SESSION:
First Term: June 13—July 16
Second Term: July 18—August 20

Busy at Wema

We are having a bit of school vacation in the afternoon, until the Snipes family can get settled and we can work out a new school schedule for all of us. I have my woman's school in the morning from six to seven o'clock, with an average of twenty-five to thirty. So far only the wives of our workmen and their little girls have come. There are three young men who leave their regular work for that hour to help me in the school.

We started out well this month in Sunday school attendance, with 177 the first Sunday. During September we had around 140 to 144.

MYRLE O. WARD.

Wema, Africa

Auspicious Opening of Congo Christian Institute

The Congo Christian Institute opened its fourth session October 19, with a record enrollment. The freshman class has eighteen men and six women. This gives a total enrollment of sixty regular Institute students, and besides these we have five women who have special courses in the school. One thing that makes us glad today, among many others, is the large percentage of women in the new class. When the school started in 1928, we were afraid it would be many years before even one woman would want to enter, but last year we had one woman.

HERBERT SMITH.

Bolenge, Africa.

Increase Number and Decrease Pay

We now have 109 evangelists and schoolteachers, more than we have ever had before at any one time. This was made possible by the decision of the church board and acceptance by the evangelists and teachers. The church board decided it was better to increase the number of workers rather than to cut the number and not reduce the pay, so last July the salaries were all reduced 10 per cent, which enabled us to increase the number by nine.

CHARLES P. HEDGES.

Monieka, Africa.

The Last Page

THE simplest explanation of the economic depression we have heard was told by a very profound man the other night who illustrated his point with the story of a very thin man who met a very fat one in a hotel corridor.

"From the look of you," said the latter, "there might have been a famine."

"Yes," was the reply, "and from the look of you, you might have caused it."

"It's not that our children are hungry—
You will give them food in your breadlines;
It's not that our wives are shivering—
Your committee will bring them coal.
But we, the workers, are idle,
And idleness conquers all good things—
Conquers strength and vision and hope,
And plants in their stead despair,
Despair that is colder than death."

—*Chicago Herald Tribune.*

Little Mary had been taught politeness. One day the minister called, and Mary, awaiting a pause in the conversation, remarked: "I hear we soon are to have the pleasure of losing you."

From "Mr. Gandhi: The Man"; Mr. Gandhi, called upon to defend a thief, inquired the reason of his fault.

"I had to live," replied the man.

"Had to live?" said Mr. Gandhi, "Why?"—*Boston Transcript.*

A London judge has listed what he considers the Fourteen Great Mistakes of Life, as follows:

1. To attempt to set your own standards of right and wrong, and expect everybody to conform to them.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavor to mold all dispositions alike.
6. Not to yield in unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to alleviate, if we can, all that needs alleviation.
10. Not to make allowances for the weakness of others.
11. To consider anything impossible which we ourselves cannot perform.
12. To believe only what the finite mind can grasp.
13. To live as if the moment, the time, the day were so important that it would live forever.

14. To estimate people by some outside quality, for it is that within which makes the man.—*The Campanile.*

"What funny notions, thoughts absurd!
Enter the youngsters' noodles!
'Twas raining cats and dogs,' one wrote,
'And the street was full of poodles!' "

—*Ezra.*

Let other navies tag their ships with such awe-inspiring cognomens as Dauntless, Scorpion and Terror. The United States Navy simply christens its newest cruiser "Chicago" and lets it go at that.—*Chicago Daily News.*

Being happy in this world is no lighthearted affair of chasing pleasure. The popular philosophy which supposes that happiness by itself is an adequate guide for life runs into many difficulties. For one thing, there are so many kinds of happiness. The prizefighter who just has knocked out his man is happy, and Paul in prison, writing to the Philippians: "Rejoice in the Lord and again I say, rejoice," is happy, too. If happiness is to be our guide we at least have to discover what kind of happiness we are talking of.

Again, there are many pathological roads into happiness. Some of the happiest people in the world are in insane asylums imagining that they are Queen Victoria or an angel in Heaven. Extreme self-conceit is one of the most familiar roads to happiness there is. But who wants to be happy in that pathological way?

Moreover, some people to be happy have to do extraordinarily painful things, like a good mother watching weeks at the sickbed of a child, or Christ going to the cross rather than be untrue to his faith. The plain fact is that any man who starts out to chase happiness will find it running away from him. We get happiness by indirection.

—HARRY EMERSON FOSDICK.

Man at garden gate to boy: "Is your mother home?"

"You don't suppose I'm mowing this lawn because the grass is long, do you?"

When a certain officer of the governor's staff died, there were some applicants for the post and some were indecently impatient. While the dead colonel was awaiting burial, one aspirant buttonholed the governor, asking:

"Would you object to my taking the place of the colonel?"

"Not at all," the governor replied tartly. "See the undertaker."

How Much Shall I Give This Year to Missions?

(A little argument with myself)

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction in the missionary forces and a retrenchment in the work proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All his soldiers are under marching orders always. They are commanded to "go."

4. If I advance my offering beyond former years, I realize that missions is a living, growing enterprise and that it cannot remain static. The only way to keep a living thing from growing is to kill it. I must enlarge my support of the missionary enterprise that it may grow—or else I help to kill it.

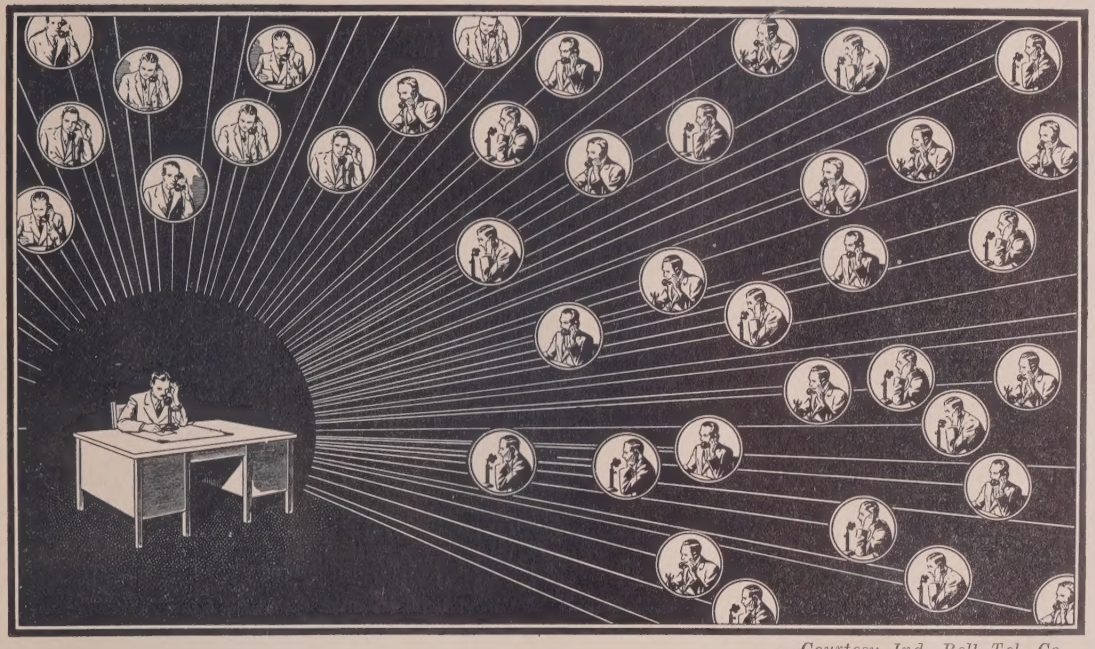
(Adapted)

The Editor's Lament

"I wish I was on yonder hill
A-basking in the sun
With all the work I got to do
DONE

I wish I was beside the sea
Or sailing in a boat
With all the things I got to write
WROTE."

All of the Telephones in the World



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Need

Provision even for the normal Ministerial Relief roll is seriously reduced by world conditions that have delayed completion of the $8,000,000 fund, and these same conditions have brought additional appeals for Ministerial Relief that are overwhelming in their number and urgency.

To avoid reproach upon the Brotherhood and starvation for many on the roll, special and immediate provision must be made for Ministerial Relief.

What You Can Do

1. Assume personally the monthly payments to one or more of the 437 on the Ministerial Relief roll at $30, $25, $20, $15, $10 or $5 a month.

2. Get your church to provide for one or more of this group. If your church has not acted on its goal it has had no part in Ministerial Relief since December 31, 1930.

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